Hephaistio of Thebes

Apotelesmatics Book I

Translated by Robert Schmidt

Edited by Robert Hand

Project Hindsight
Greek Track
Volume VI

HEPHAISTIO OF THEBES

Apotelesmatics
Book I

Translated by
Robert Schmidt
Edited by
Robert Hand

Project Hindsight
Greek Track
Volume VI

The Golden Hind Press

PROJECT HINDSIGHT is funded entirely by the astrological community through subscriptions and donations.

©Copyright 1994 by
Robert Schmidt

Published by **The Golden Hind Press**, P.O. Box 002, Berkeley Springs, WV 25411.

Table of Contents

Introduction to Hephaistio of Thebes by Robert Hand iii

Translator's Preface by Robert Schmidt viii

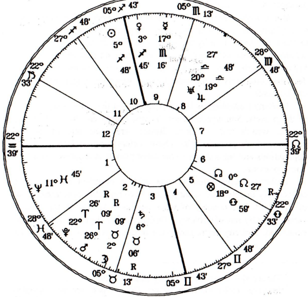
The Apotelesmatics of Hephaistio of Thebes 1

First Universal Book 1
Preface 1
1. Concerning the Name and the Power of the Twelfth-parts . 3
2. Concerning the Power of the Seven Wandering Stars 25
3. Concerning the Power of the Fixed Stars 26
4. Concerning the Formations Farther North than the Zodiac . 28
5. Concerning the Formations Farther South than the Zodiac . 28
6. Concerning Trigons According to Dorotheus 30
7. The Places in Which the Stars Rejoice 30
8. Concerning Exaltations 30
9. Concerning Sections That Command and Those That Obey 31
10. Concerning Sections of Equal Power and Those Seeing . . 31
11. Concerning Unconnected Sections 31
12. Concerning the Difference of the Places 32
13. Concerning Rulership and Co-rulership 32
14. Concerning Application and Separation 33
15. Concerning Enclosure 33
16. Concerning the Hurling of Rays 34
17. Concerning Spear-bearing 35
18. Concerning the Twelfth-parts That Are According to Degrees 35
19. Concerning One's Own Face and Chariots and Thrones . . 36
20. Concerning Universal Investigations and Effects 37
21. Effects of the Eclipses and Comets That Arise 44
22. Concerning the Signs[1] During the Eclipse 51
23. Concerning the Indications of the Arising of the Dog Star and of the Stars Accompanying It 53
24. Concerning the Colors in Eclipses and Comets 58
25. Concerning the Significance of Meteorological Phenomena 61

Appendix I
Translation Conventions 64

Introduction to Hephaistio of Thebes
by
Robert Hand

There is not great deal of information about Hephaistio of Thebes. But quite remarkably we have his birthchart. This is based on a single chart reported by Neugebauer in *Greek Horoscopes*, L380 which according to Pingree is his own chart. The chart is from Book II of the *Apotelesmatics* and is given below with modern Koch cusps.



The time is of course approximate, but the positions check out quite well. The data are as follows: Era of Diocletian 97 Athyr 30 at the sixth hour (we assume unequal hours) which equates to Nov. 26, 380 C.E. at

Alexandria,[1] Egypt, 31°N 12', 29°E 53' at about the noon overpass (approx. 11:50 A.M. L.M.T.) This is all we know about Hephaistio's life.

But as little as we know about his life, his work is very important to us. Of the texts from the ancient world, Hephaistio's three books on *Apotelesmatics*, along with the *Tetrabiblos*, have survived in the best condition. The *Apotelesmatics* therefore gives us a most complete picture of astrology as it was actually practiced in the ancient world. In particular Hephaistio parallels and paraphrases a good deal of the *Tetrabiblos* which may allow us to clarify some of the more ambiguous passages of the *Tetrabiblos.*

But it is not only the completeness of this work and its explications of Ptolemy that makes it important. Hephaistio appears to have set himself the task of unifying what were by his time the two major schools of Greek astrology, that of Ptolemy and that of Dorotheus of Sidon. The differences between the two schools are too numerous to describe completely in this introduction, however, a few major points can be made.

Ptolemy's astrology is based primarily on the general signification of the planets, Sun equals honor, Venus, beauty and love, Mars, war, Jupiter, wealth and so forth. Houses are used but not strongly emphasized. A planet's solar phase, oriental or occidental, and its applications and separations to the other planets is emphasized over its house position.

Ptolemy makes extensive use of five dignities and uses them collectively to determine what planets have rulership over various parts of the chart. The concept of what was later known as the Almuten comes directly out of Ptolemy.[2] Ptolemy's five dignities are domicile, exaltation, triplicity, term, and phase or configuration.[3] His use of lots,

---

[1] The location is assumed by Neugebauer and Pingree.

[2] However, unlike the Arab authors, Ptolemy does not use a weighting system to give more weight to domicile and exaltation than the other dignities.

[3] This fifth dignity is a considerable source of difficulty. The Middle Ages and Renaissance saw it as the decanic face ruled by the planets in the Chaldean order starting with Mars as the first decan ruler of Aries. But there is absolutely no justification for this in the Greek literature. In the Greek literature it is always "phase or configuration." This has been interpreted by some writers, especially Ashmand, to be the "proper face" or Almugea, as the Arabs knew it.

known to us as "Arabic" parts, is limited to the Lot of Fortune.

Dorotheus on the other hand makes extensive use of houses in a manner quite familiar to modern astrologers. His use of aspects is also more developed than Ptolemy. He has dignities[1] similar to Ptolemy but does not use them in combination to find the ruler or Almuten. His favorite dignity is the triplicity which for him is the most important dignity.[2] While later Western astrologers considered the triplicity an intermediate level dignity, it was not unreasonable for Dorotheus to make it the dominant one, for the dignity of triplicity is derived from a combination of the dignities by domicile and exaltation. It is a kind of Almuten dignity by itself. In fact it could be argued that for Ptolemy to use the dignity by triplicity in combination with those of domicile and exaltation is a kind of redundancy. Dorotheus also uses a large array of lots in addition to the Lot of Fortune.

Aside from the emphasis on the dignity by triplicity, Dorotheus is closer to the astrology of the Middle Ages and Renaissance than Ptolemy. Even after the reforms were made in the Renaissance to make astrology closer to what was perceived to be Ptolemy's system, western astrology has continued to be more Dorothean than Ptolemaic.

Hephaistio, and his synthesis of Ptolemy and Dorotheus, was extremely influential in the Greek world. Several commentaries were written on his work in the Byzantine period. But he does not seem to have had much impact on Arabic astrology. As of this writing we are not aware of any citations in Arabic astrology of Hephaistio's work, although there are many citations of Ptolemy, Valens and Dorotheus. We have no explanation for this phenomenon. Apparently he was never

---

See chapter 19 of this work. Your editor was also of this opinion until discussing the matter with Robert Schmidt in connection with this work. However, I have concluded that while this is not impossible, it is not the simplest reading of the text. The Greek word for 'phase' from which our English word comes usually refers to heliacal risings and settings. The word for 'configuration' usually means our aspect. What this implies is that any planet that aspects a degree disposes of that degree and also any planet that is heliacally rising in a degree does as well. This raises all manner of conceptual difficulties which we are not yet prepared to deal with.

[1] His dignities are domicile, exaltation, triplicity and term. There does not appear to be a fifth dignity.

[2] Almost invariably Dorotheus uses the state of the triplicity rulers to determine the affairs of a house of an angle.

translated into Arabic.

However, we do have some evidence that while Hephaistio may not have had much influence upon Arabic astrology directly, he may have had at least an indirect influence. I have recently come across an English translation of an Arabic work from the Middle Ages. The English translation is entitled *A Jerusalem Christian Treatise on Astrology*.[1] It shows two clear indications of coming either from Hephaistio or from a similar tradition.

In Book I of the *Apotelesmatics* Hephaistio has two items that are particularly interesting because, if for no other reason, they are peculiar; the most extensive interpretation of the decans to be found in any ancient work thus far, and interpretations for the year based on the rising of the star Sirius. Both of these are to be found in this little Arabic text. Hephaistio and the Arabic text do not agree in every detail, but there is a definite similarity of content.

Highlights of Book I

There are many things in Book I that should be of interest. As Schmidt points in the **Translator's Preface** we have several basic concepts mentioned by other authors defined once again in ways that allow us to get a deeper understanding of what they mean. We have the close paraphrasing of Ptolemy that should help the reader to get a better understanding of parts of Ptolemy, although it must be admitted that quite often Hephaistio is so close to Ptolemy that the text, and consequently the information, is virtually identical.

There are three items of special interest in Book I. First of all, as mentioned above, we have the most extensive delineations of the effects of rising decans that we have found in any ancient material. Other works, such as the *Liber Hermetis* have given us images to be associated with the decans, but not delineations. Strangely enough Hephaistio gives us absolutely nothing about the signs, themselves, only the decans.

Second we have the material relating to the rising of Sirius. There

[1] Translated by Gladys Dickson, Sure Fire Press, Edmonds, Washington, 1989. This is obviously a reprint of a 19th Century work. The translation gives absolutely no information about the date of the original, only that it was written by an Orthodox Christian living under Arab rule.

is nothing like this anywhere else in the ancient literature. This is clearly an Egyptian technique because the rising of Sirius at one time heralded the rising of the Nile and was the basis of the Egyptian calendar.

Third we have some of the most extensive literature on eclipses anywhere in astrology. His basic methods are derived from Ptolemy, but he goes way beyond Ptolemy in his interpretations.

Book I is an introductory book, yet it has much to offer. Books II and III will offer even more. In Book II we will see material on house division, which was already becoming an issue, as well as material on primary directions. In Book III we will see extensive material on elections and horary questions.

As usual all notes outside of the introduction are those of the translator, Robert Schmidt, except for those marked with an [RH].

Translator's Preface
by
Robert Schmidt

This translation of Hephaistio's *Apotelesmatics* has been done from the critical edition of the Greek text edited by Pingree (Teubner, 1973). As far as we know, it is the first translation of Hephaistio's *Apotelesmatics* into any modern language.

Of the three books constituting the complete work, the first (here translated) deals with introductory matters and universal (or mundane) astrology, covering roughly the same range of material as is found in Books I & II of the *Tetrabiblos*. The second deals with natal astrology, summarizing and at the same time amplifying Books III & IV of the *Tetrabiblos*. The third book may be our richest surviving Greek source for electional and horary material, deriving principally from Dorotheus.

Although Book I reads in many cases like a very close paraphrase of portions of Books I & II of the *Tetrabiblos*, it is also supplemented with excerpts and paraphrases from Dorotheus and ancient Egyptian sources. Hephaistio is in fact the major source of Greek fragments of Dorotheus' astrological poem. And some modern scholars have identified Hephaistio's "ancient Egyptians" with Nechepso and Petosiris, and so we may have here some very close and extensive paraphrases from their seminal textbook.

Hephaistios's practice is to use "the divine Ptolemy" for the general articulation of astrological issues, and then supply the detail missing in the *Tetrabiblos* from these other sources. Thus, in this first book we also have extensive delineations of the decans, treatments of eclipses sign by sign and hour by hour, specific predictions based on the heliacal rising of Sirius, and the detailed significance of comets and other meteorological phenomena.

As a matter of fact, there is so much detail here that it is beginning to bother me a little. On the one hand, I do not see how the positions of all those moles and the shapes of all those eyebrows and the fate of being devoured by wild dogs could have been simply or originally derived from the symbolism of the constellations and planets. In fact, Hephaistio himself states that suitable zodiac imagery was originally imposed on the stars on the basis of observed astrological effects in those celestial locations, and not the other way around.

Yet, on the other hand, I do not see how these correlations could

have originally been inferred empirically from the examination and comparison of a large number of births, even through centuries of observation, as is often supposed. Too many celestial phenomena have to be compared to too many mundane events. Why look to decans for moles? And why the decans when rising?

It seems very anachronistic to me to regard the ancient astrologers as empiricists in this modern sense (if in fact there is such a thing as pure empiricism). If you considered something a sign from the gods, you would not treat it the same way as a modern scientific researcher does. You might regard certain facts as intrinsically more significant than others, for example. It is not even obvious that you would be searching for correlations that happen for the most part. You might give certain paradigmatic births more weight than others: that of the king or notable men, or the births from mothers who have undergone ritualistic purification, or births attended and singled out by other portents, for instance. All these latter possibilities would be more in keeping with ancient philosophy.

And if such were your "philosophy of science", then proper astrological research methods would not consist of gathering together a data pool from a cross-section of humanity, under the presupposition that any true astrological phenomenon should be one that happens for the most part. It would consist instead of singling out the conspicuous or paradigmatic individuals, and recording their fate and body markings.

Is this so different from the common astrological practice of examining the charts of notable individuals? Isn't the underlying presupposition here that the most outstanding or perfect individuals, not the average individual, will be the most likely to exhibit the traits associated with certain celestial configurations at birth, and that lesser men will exhibit them more imperfectly? In this connection it is interesting to recall the so-called eminence effect in the Gauquelin data: that the more eminent an athlete, for example, the more likely it is that he will have Mars in a critical sector.

In addition to all this new and detailed delineation material, we have gotten as a windfall a better fix on a few basic astrological concepts: that there was a second meaning of "co"-rulership we did not suspect (section 13); that the fifth Greek dignity 'phase' was understood as morning or evening rising (section 19); a more exact understanding of the difference between hurling of rays with diurnal motion and casting a glance with the transiting motion (section 16); the astronomical

meaning of 'inclinations' (section 5).

Hephaistio's own Greek is quite easy. The Dorotheus excerpts are in verse, and contain some strange place names we have not been able to identify as yet. Incidentally, we have left the countries transliterated and unmodernized. All of these can be found in a standard classical dictionary, except a few which have been so noted. No attempt has been made to fully versify the Dorotheus excepts. They have been translated literally, and we have only tried to give the reader barest taste of the difference between Greek didactic poetry and narrative prose.

Also, Hephaistio's paraphrases of other writers can sometimes cause difficulties because of their concision. For example, where Ptolemy writes "productive by nature of the *properties* of Ares and of Hermes," Hephaistio will have "productive by nature of the *noun understood* of Ares and of Hermes." This kind of ambiguity occurs rather often.

On the other hand, Hephaistio occasionally adds words or phrases not found in the text of the *Tetrabiblos* as we have it. For example, where Ptolemy lists "famine and locusts" as the afflictions of a certain year, Hephaistio will add "and mice."

Finally, there are a multitude of minor differences such as the use of synonyms and different connectives that seem to contribute nothing to clarifying the *Tetrabiblos* text itself.

All this leads me to wonder whether Hephaistio is merely paraphrasing Ptolemy (as is usually thought to be the case), or whether he and Ptolemy are both paraphrasing from a common source, such as the Egyptian textbook of Nechepso and Petosiris, which was perhaps written in an oracular and enigmatical fashion requiring exegesis. This raises the interesting possibility that a number of Ptolemy's explicit remarks on techniques may be his own interpretation of these ancient writings.

While on the subject of oracular statement, let me warn the reader that numerous predictions made on the basis of eclipses and peculiarities of the heliacal rising of Sirius (attributed to Nechepso and Petosiris by certain modern scholars) will sound ambiguous in this translation. They will be something like this: Two kings will make war on each other, and many slaves will be taken. Or: The king will invade Egypt, and a great nation will fall. The problem here is that even though the predicted event is highly specific, the subject to whom this fate applies is often time left undetermined.

When I was revising the first draft of this translation, I spent a great deal of time looking for little grammatical clues that would help me understand which country was the subject and which the object in a given sentence, or whose possession a certain object really was. After tearing my hair out for several days, I realized that this ambiguity was intentional on the part of the writer. Or rather, that this is the kind of discourse that oracles give. Oracular pronouncement does not affirm or deny something of a given subject, thereby letting that subject appear in an entirely new light (the Aristotelian understanding of logos or declaratory speech). Nor does it lie, thereby concealing that same subject partially or totally from view. Rather, it merely seems to point, to an event, on the one hand, and to a subject on the other, in an indeterminate connection. In the words of Heraclitus: "The lord whose oracle is Delphi neither conceals nor reveals, but only gives a sign."

But if this is true, it would mean that there is an intrinsic indeterminacy in the astrological signification of celestial phenomena. The heavens may be "telling," but they are not doing so in declaratory speech. In Greek philosophy, the diurnal motion is called the "Motion of the Same" and it is responsible for the identity and sameness of things, while the ecliptic motion is called the "Motion of the Other" and it is responsible for all change. Similarly, in the Greek understanding of language, a noun points to an entity, something that is self-same throughout change and modification, while the verb refers to change or action in time. Thus, the joining of noun to verb in a sentence is the counterpart to the relating of Same and Other accomplished by the two celestial motions. But the Greek astrologers evidently regarded the relating of the Same and the Other in the visible universe as incomplete, and they would naturally wish to reflect this imperfection in the kind of language in which they made their predictions.

This is not to say that celestial phenomena signify just anything. Rather, such and such a subject is involved in such and such an event. But it is not specified exactly how he is involved. We might liken an astrological statement to the differential equations that describe fluid flow. When they are first applied to the water in your bathtub, they are too general to be used for specific predictions. But when certain "boundary conditions" are taken into account, fitting the general equations to the specific conditions of your bathtub, the equations become fully determinate, and from that point on can be used for predictions. Similarly, the initial astrological statement of the heavens may be too general to be totally relied upon. Ptolemy states again and

again that the astrologer must take the material element into account, which is what the celestial influences have to work with. This is the astrological equivalent of the maxim that you cannot make a silk purse out of a sow's ear. And modern astrologers have recognized that it may be impossible to tell the sex of the native from a chart, for example, or whether a person involved in a murder is the perpetrator or victim. But once this information has been taken into account, then the predictions can be reliably made more specific.

This is far from being "cold reading." While the astrologer needs certain input, certain "boundary conditions" in order to make his "equations" more specific, he does not give that same information back, but new predictions deduced from that initial information according to astrological principles. Incidentally, I have not seen these factors modeled in the statistical experiments designed to test an astrologer's ability to read a chart.

Of course, it may happen that the astrologer is able to make a correct prediction right from the outset without bothering about the material conditions. This is probably due more to the limited range of the boundary conditions for a given issue at a given time and place in history—that is, the overall uniformity of the possible material factors—than any fuller determinacy in what the actual celestial phenomena signify. In feudal times, for instance, the possibilities of life and work were more restricted than today, and certain predictions about what one would do to earn a living could have been made more specifically.

In view of all this, I should perhaps have made my own translations of some of the predictions of the "ancient Egyptians" more ambiguous than they are here. However, the final translation decisions will have to await a deeper understanding of the issues here discussed.

The Apotelesmatics of Hephaistio of Thebes

First Universal Book[1]

Preface

Our aim here, O most excellent of friends Athanasios, is, God willing, to set forth this handbook as something that can be quite easily followed; it contains some commentary[2] and an essay that has come to us[3] about what was said by the ancients concerning the stars, whether signifying or causing or even in some other fashion encircling and turning everything here under the Moon with their figures relative to each other and to the earth, and with their phases and with their other natural characteristics.

Let that which is hard to see in several matters, owing to the many sides to such a study and the contingent nature of the inquiry and knowledge, not trouble anyone with the opinion of that it is completely incomprehensible, since most occurrences, and the most whole ones, do so clearly exhibit a cause from the surrounding heavens; nor should some shy away, saying on the one hand that fate rules over all, and on the other that foreknowledge is useless for what will always and in every way come to pass. To which one must counter that it is indeed hard for us and the most excellent of men to discern clearly the activity of the heavens, but one must know that those who find fault with the usefulness of this mode of perception disparage it without considering any of the most authoritative reasons at all, but only this—that foreknowledge of what will always and in every way be is superfluous, and this quite simply and indiscriminately.

For, first of all, it is necessary to consider, just as the truth-loving Ptolemy says, that even for the events that will necessarily result, the unexpected is especially apt to cause delirious confusion and mad joy,

---

[1] Most of this introduction consists of summary from the first three books of the *Tetrabiblos*.

[2] *hupmnēsis*.

[3] *hē eis hēmas elthousēs peiras*.

while foreknowing habituates and trains the soul to attend to distant events as though they were present, and prepares it to accept each of the arriving events will peace and tranquillity.[1] Then, it must be considered that one need not believe that all human matters are from some divine and inescapable ordinance, there being simply no other cause able to counteract for some of them. For, as regards the universal circumstances in the world such as cataclysms, conflagrations, pestilences, necessity prevails, since the lesser cause always yields to the greater. But for the particular matters which are not so, those that meet with counteracting causes can be easily reversed, and those that do not find them available are subject to the first cause through ignorance and not through necessity.

And one would wonder about the reason why all trust in the possibility of foreknowledge in universal matters, and in its usefulness for prevention, giving heed to powers of cooling for the summer, and the reverse for the winter, and furthermore watching the indications of the non-wandering stars for the safety of sailing departures, and observing many other things, but for particular matters and for individual idiosyncrasies, they do not believe that foreknowledge is possible and yet is self-evident, since if we should happen to have pre-cooled ourselves against burning heat in general, we will be less burned.

However, I believe that just as it is the case with prognostic itself that, even if it should not be altogether infallible, at least the possibility of it has seemed worthy of the most serious attention, so in the same fashion for the goal of prevention, though it too is not therapeutic for everything, it is necessary that it be greeted and embraced for the several things—however few or minor they should be—in which it is therapeutic. Having come (so it seems) to these same conclusions, the ancient Egyptians completely bound medicine to astronomical prognostic through what they call iatromathematical systems, by means of which they apply the remedies fittingly.

But it would be for another occasion to speak more exactly about these matters. We will begin with the essay that has come to us on the apotelesmatic doctrines of the ancients, giving heed as much as possible to intelligibility and usefulness along with due conciseness.

---

[1] This is a Stoic statement of the purpose of astrology. [RH]

1. Concerning the Name and the Power of the Twelfth-parts

The ancients separated the zodiac into twelve sections, attributing a name to each from the lesser living things[1] upon the earth that are for the most part sympathetic, and placing their types in the stars in these parts as it allows.

They made the beginning be from the spring section Aries, because life begins anew, as it were, when the Sun passes from the southern to the northern hemisphere to which our inhabited world is subordinated, and because at that time the buds of plants are produced and the swelling up of all our domestic animals takes place.

They called this twelfth-part *Aries* the head of the cosmos, house of Ares, exaltation of the Sun about the 19th degree, equipartite, spring, tropical, kingly, commanding, vocal, terrestrial, nocturnal.[2]

And in general, it is full of thunder and hail. But in particular, its preceding parts are barren and full of thunderstorms and wind due to the indication of the equinox; the middle parts are temperate and fruitful; the succeeding parts are feverish and pestilential, especially for quadrupeds; the northern parts are scorching and destructive; the

---

[1] *zōidia.*

[2] This may seem peculiar as Aries is usually considered to be a diurnal sign. In the most common system the odd numbered signs are diurnal and the even numbered signs nocturnal. In this text the following signs are listed as nocturnal: Aries, Cancer, Aquarius and Pisces. These signs are listed as diurnal: Leo, Virgo, Scorpio, Sagittarius, and Capricorn. There are two possible explanations for this.

First we could be dealing with a deviant tradition here. It may be that the sect of the signs are exactly as listed. Among the Hindus there are alternate traditions about which signs were diurnal and nocturnal.

However, there is a more likely possibility. All of the signs listed as nocturnal are in the lunar half of the zodiac which extends from Aquarius through Cancer. Similarly the signs listed as diurnal are all in the solar half of the zodiac which extends from Leo through Capricorn. Since the Moon is nocturnal and the Sun diurnal, Hephaistio could be classifying the sect of the signs according to the half of the zodiac each sign is in rather than according to whether they are odd or even. The signs that are not classified could simply be the result of omissions. [RH]

southern parts are icy and chilling.[1]

To this are subject:

> Ancient Babylon, town of Tyrian Belos,
> Hindmost Arabia, neighbor of the land of Egypt.

According to Ptolemy: Brittania, Galatia, Germania, Palestine, Idumaea, Judaea. But like Hipparchus, the ancient Egyptians also made distinctions according to parts, thus: for the left shoulder, Babylonian; for the right shoulder, Thrace; for the breast, Armenia; for the spine, both the vale of Persia and Cappadocia, Mesopotamia, Syria, the Red Sea. We have made a separate exposition of the individual parts because such is often useful in prognostications for those places.

The ancient Egyptians, and Dorotheus in meter, divided the boundaries[2] as follows:

> Of boundaries, does Phaethōn[3] occupy the six degrees the first
> In this, thereafter was allotted Cythereia[4] an equal number,
> Stilbōn[5] eight the third, and Pyroeis[6] five as well,
> The remaining ones to equal Thouros[7] Phainōn[8] got as lot.

Ptolemy, thus: Zeus, six; Aphrodite, eight; Hermes, 7; Ares, 5; Kronos, four. They also set out bright degrees for each *zōidion*. The bright degrees of this *zōidion*, then, are the third, nineteenth, twenty-sixth, twenty-seventh, thirtieth.

Furthermore, for every *zōidion* they distinguished three decans in ten degree intervals. And the first decan is *Chontare*, the second

---

[1] Here of course we have a description based on the stellar constellation rather than a tropical 30° division. This going back and forth between signs and constellations is typical of the astrology of this period. This is what has served to make to entire tropical-sidereal controversy so hard to settle. [RH]

[2] i.e., *hōria* or terms. [RH]

[3] Name for the star of Zeus, meaning 'the radiant one.'

[4] Surname of Aphrodite.

[5] Name for the star of Hermes, meaning 'the gleaming one.'

[6] Name for the star of Ares, meaning 'the fiery one.'

[7] Another epithet for the star of Ares, meaning 'the impetuous one.'

[8] Name for the star of Kronos, meaning 'the shining one.'

Chontachre, the third *Siket*. In general, when no other cause is counteracting, they expected those who have the first decan marking the hour to marry badly in their early years, and marry well in their later years and make a good end. The signs[1]: The breast is thin and not fleshed out; the legs bare and lean. He will have a mark on the left side or under the left armpit. And the critical periods of this decan were recorded as the 4th year, 9th, 12th, 21st, 33rd, 49th, 52nd, 64th, 74th.

And they expected those who have the second decan marking the hour to be amply nourished along with being afflicted in some way in the early years, but to be prudent and learned and to be the leader of many and to meet with a good end. The signs: His eyes will be large while being protruding,[2] he will be a little quick to anger, his stature adequate and his height proportionate. And the critical periods of this decan were recorded as the 2nd year, 7th, 17th, 19th, 24th, 32nd, 39th, 41st, 52nd, 64th, 71st, 86th.

And they expected those who have the third decan marking the hour to be afflicted and to be much abroad and to separate their parents in death[3] and to find their parental estate useless and to be distressed in marriage, but later to take a seduced women and to beget children and to spend the end of life cheerfully. The signs: He is brought forth yellow and sallow; he will be born of decent size; there will be a blemish in his height due to the action of the gods. The critical periods are the 7th year, 11th, 19th, 28th, 33rd, 35th, 40th, 52nd, 67th, 74th, 88th, 97th.

And if someone should have as his *Hōroskopos* the interval between Ares and Taurus, which is called the interstice,[4] he will be mute and obtuse and unintelligible. He will die at the same critical periods as for the third decan of Ares.

---

[1] *sēmeion*. The most common Greek word for a sign, but not used of the *zōidia*, but here for the marks and other pertinent information about a person indicative of the decan in question.

[2] *kechumenos*. Literally, 'flowing forth.' Perhaps it means 'runny' or 'moist' instead.

[3] We are not quite sure exactly what this means.

[4] *mesembolēma*. The interval in between others, as in an intercalary month. It is not clear that this means the cusp, since Hephaistio seems to be talking about an interval, and not a point.

Next is the twelfth-part *Taurus*, which ascends as far as the neck of the cosmos, the house of Aphrodite, exaltation of the Moon around three degrees, solid,[1] vocal, commanding, feminine, terrestrial, servile.

And in general, it is indicative of both mixtures and is slightly hot. In particular, the preceding parts throughout the Pleiades are full of wind and fog and productive of earthquakes; the middle parts are moistening and cold; the following parts throughout the Hyades are fiery and productive of thunder and lightning; the northern parts are temperate, while the southern parts excite motion and are unordered.

Regions are associated with it as follows:

To the beast was subject the Median clime and Arabia
Or the fine foot of fertile Egypt as well.

Ptolemy: Parthia, Media, Persia, Cyclades, Cyprus, Lesser Asia. Again, before that time, some posited kinships for its parts. For the horn, Media; the right parts near Auriga, Scythia; the left, Armenia; along the Pleiades, Cyprus.

The boundaries are thus:

Of boundaries, eight degrees got Cythereia as lot, the first
In this, after her was Stilbōn's lot degrees twice three,
And Phaethōn was allotted eight, and Phainōn five,
After these the remaining degrees got Pyroeis as lot.

According to Ptolemy, thus: Aphrodite, eight; Hermes, 7; Zeus, 7; Ares, 6; Kronos, 2. Its bright degrees are the third, fifth, tenth, seventeenth, twenty-eighth, thirtieth.

Its decans are three: the first is *Chōou*, the second *Erō*, the third *Hrombromare*. He who has the first marking the hour will be agreeable, dear to many, and make life sweet, but he will toil, and after rejecting the first marriage, he will marry a seduced woman and there will be great happiness for him. The signs: His head will be large; his eyes large; his size proportionate; his lips large. There will be a mark around the throat, also around the bosom, and another around the right rib. The critical periods of this decan are the 1st year, 4th, 8th, 11th, 22nd, 33rd, 49th, 56th, 69th, 72nd.

---

[1] fixed. [RH]

And he who has the second decan marking the hour will be wealthy, domineering, ready of wit, and well-married, deemed worthy of being a trustee or a guardian. The sign: The face will be wide; the chest quite broad; the eye well-formed; the ears wide; he will be furnished with hair around the shoulders. He will have a black mark around the flanks or under the breast and tension around the contracted tendons. The critical periods of this decan are the 7th year, 13th, 22nd, 31st, 43rd, 56th, 61st, 74th, 84th, 91st.

And those who have the third decan will be from great parents and they will separate them and they will not manage their estate well, and they will be away from home and they will experience shipwrecks, and they will talk shamefully and emotionally, and do damage to the place that pertains to intercourse, and they will come to have no enjoyment in natural intercourse, and they will set aside their dignified facade, and some of them die untimely deaths. The signs of this decan: They will be well-formed and pleasing in the face, resembling a woman, but they will have a blemish in the left eye or around one of their feet. They will have delicate eyebrows, of moderate length and thin. The critical periods of this decan are the 9th year, 12th, 23rd, 31st, 46th, 59th, 61st, 74th.

The interstice of Taurus and Gemini: He who has the *Hōroskopos* in this will have two natures. He will be without posterity, unseemly, unmolded, and formless in his limbs.

The twelfth-part *Gemini*, which is taken for the shoulders [of the cosmos], is the house of Hermes, bicorporeal, masculine, rational, human in form.

And in general, it is productive of tempering; but in particular, its preceding parts are destructive; the middle parts, temperate; the following parts, mixed and unordered; the northern parts, full of wind and productive of earthquakes; the southern parts, dry and scorching.

Likewise, according to Dorotheus:

> Under it the clime of the Cappadocians is vocal
> Or that of the Perrhaebians and the god-created Phoenicians as well.

According to Ptolemy: Hyrcania, Armenia, Mantinea,[1] Cyrenaica, Marmarica, Egypt by country. But by part, in the northern twin of Gemini, for the foot, Boeotia; along the hands, Thrace; under the back, Galatia; in the southern twin, under the buttocks, Pontos; for the back, Cilicia; for the shoulder blade, Phoenicia; for the top of the head, Indica.

The boundaries, thus:

The prior six degrees was Stilbōn's lot in this,
An equal share got Phaethōn, five got Paphiē[2] as third,
Thereafter raging Ares' seven, and Phainōn six again.

According to Ptolemy: Hermes, seven; Zeus, 6; Aphrodite, 7; Ares, 6; Kronos, 4. Its bright degrees are the 6th, 19th, 21st, 30th.

The three decans are these: the first is *Thosolk*, the second *Ouare*, the third *Phouori*. He who has the first decan marking the hour will be ready of wit and learned, fond of good cheer, erotic, with a hatred of work, irritated by trifles, making a living in places near the sea, and he will have a hard time settling down with a wife, and he will take a wife out of love or friendship, and he will engage in celestial learning. The signs of this decan: He will have crisp, curly hair, and will be tall in stature; he will have two whorls on his head, an extra finger on his hand. The critical periods of this decan are the 1st year, 9th, 24th, 34th, 43rd, 53rd, 65th, 73rd.

And he who has the second will be brought up with wealth; he will separate his parents by death and will diminish their estate, and he will be more splendid than his parents through his own acquisitions, and he will be honored among priests, and he will be good at business, and he will take a wife by reason of blood, and after the instabilities in his early years, he will be furnished with good things. The signs of this decan: He will be of medium stature, with a well-formed face, great of body. There will be a mark under the armpit. The critical periods of this decan are the 7th year, 12th, 19th, 21st, 26th, 36th, 43rd, 56th, 65th, 84th, 92nd.

And he who has the third decan, after having been afflicted during youth, will separate his parents and diminish their estate, and he will

[1] *Mantianē.*

[2] Another name for Aphrodite.

dwell in foreign lands for the most part, and he will blaspheme owing to loss. He will be at fault in his dealings with a woman and he takes a wife unworthy of him or a woman with a past. The signs: He will be thin of face and small of eye, yellow of body; he will be boastful. The critical periods of the god are the 7th year, 12th, 21st, 32nd, 43rd, 52nd, 64th, 74th, 86th, 92nd.

And he who has the interstice of Gemini and Cancer will sustain injury around his organs of vision or will have white spots[1] in them, but if Zeus sees this place the damage will be of one eye.

The twelfth-part *Cancer*, which is taken for the breast and ribs [of the cosmos], is the house of the Moon, exaltation of Zeus around fifteen degrees, summer, tropical, mute, amphibious, fruitful, humped, very wet, feminine, nocturnal,[2] commanding, *Hōroskopos* of the cosmos.

And in general, it is calm and hot. But in particular, the preceding parts of it throughout the Manger are full of stifling heat and productive of earthquakes and full of mist; the middle parts are temperate; the following parts are full of wind; the northern and southern parts are torrid and scorching. The so-called Manger in it makes white spots in the eyes.

To it are subject the clime of the Thracians and Ethiopians.

According to Ptolemy: Noumidia, Carthage, Africa, Bithnyia, Phrygia, Colchica. But by parts, as Ōdapsos[3] says: the foreparts, Bactriana; the left side, Akarnania and Hellespontus and the Western Sea and Bretania and the island of Thoule; for the foot, Armenia and Cappadocia, Rhodes, Cos and the islands of Illium; for the middle, Asia; on the right, Lydia, Hellespontus.

The boundaries, thus:

Of boundaries, the prior seven degrees Thouros got as lot
In this, thereafter Cythereia six degrees did get,
An equal number Hermes, Zeus the radiant got seven after him,

---

[1] *leukōma*. Not cataracts, but white spots caused by the hardening of the cornea.

[2] See page 3, note 2.

[3] We don't know who this fellow is.

Twice two the last did crooked Kronos get as lot.

According to Ptolemy: Ares, 6; Zeus, 7; Hermes, 7; Aphrodite, 7; Kronos, 3. Its bright degrees are the 8th, 9th, 15th, 20th, 22nd, 26th.

The three decans of this *zōidion*: the first is *Sōthis*, the second *Sit*, the third *Chnoumis*. He who is born, then, upon the first decan will be good, quiet, trusted for what he says, full of care, dear to many, one who acquires much out of his inventiveness and who prevails over enemies; but he will be at fault in his dealings with a woman, and after marrying, he will bury his youthful spirit, and later he will be affectionately treated and at the end he will have a fine end. The signs: He will be tall in size, the hair youthful and curled up, the eyes pleasing, the eyebrows likewise, the nose high-raised, the shoulders broad, the tendons of the feet stand out. There will be a mark under the armpit or under a breast, and another mark upon the right elbow. The critical periods of this decan will be the 9th year, 11th, 21st, 33rd, 49th, 56th, 63rd, 71st, 86th.

He who is brought forth upon the second decan will be raised with wealth and will be better than his parents and will see the death of his brothers, and he will be in the public service and will be held in esteem by the multitude and will be entrusted with laws. He will be inconstant with a wife and he will be aggrieved with his children. The signs of this decan: He will be small of size, swarthy, the chin bare, the chest small. A black mark will be found upon the navel. [He is] one who makes men glad with his words, but not entirely with his deeds. The critical periods are the 4th year, 7th, 12th, 23rd, 42nd, 54th, 62nd, 73rd, 88th.

He who is brought forth upon the third decan will be prudent and will be raised in a family of no account, and he will separate his parents by death and will diminish his patrimony, and he will be fond of his friends, and he will be afflicted in his youth, at fault in his dealings with a women; he will make his living in military exercise, and he will be experienced with iron, and he will meet with a good end. The signs of this decan: He will be of middling stature, well-fed, oily, yellow, white, the eyebrows large, the chest broad, pot-bellied; he will have trouble with his viscera. The critical periods are the 4th year, 7th, 12th, 24th, 33rd, 49th, 52nd, 63rd, 69th, 72nd, 86th. And let it not be overlooked that they appropriately accept *Chnoumis* as a safe-guard of the stomach, since it is lord of the breast of the cosmos, according to what [parts] the division of the *zōidia* contains.

The interstice of Cancer and Leo makes those who are mad if none of the benefics bears witness, and such are cast out by their parents and kin and they live with the quadrupeds, but when the good planets are looking on, they cause injury and suffering.

The twelfth-part *Leo*, which is considered as the heart and the places around it, is the house of the Sun, diurnal,[1] four-footed, barren, kingly, masculine, terrestrial, licentious, semi-vocal.

And in general, it is scorching and stifling. But in particular, its preceding parts are stifling and pestilential for quadrupeds; the middle is temperate; the following parts are humid and cause destruction; the northern parts are productive of movement and fiery; the southern parts are wet.

To it are subject Hellas, Phrygia, and the mouth of Pontus.

According to Ptolemy: Italy, Gaul, Apulia, Phoenicia, Chaldaea, Orchenia. But by parts, according to the inquiries of others: for the head, Propontis; for the breast, Hellas; under the belly, Macedonia; the parts near the tail, Phrygia.

The boundaries, thus:

The prior six degrees does Phaethōn occupy in this,
Five has Paphiē, and Phainōn seven after her,
Six has Hermes, six last did Ares get as lot.

According to Ptolemy: Zeus, six; Aphrodite, six; Hermes, seven; Kronos, six; Ares, five. The bright degrees of this *zōidion* are the 1st, 4th, 5th, 16th, 20th, 30th.

Its decans are three: the first is *Charchnoumis*, the second *Ēpē*, the third *Phoupē*. He who is brought forth, then, upon the first decan will be guarded by crowds, and will be listened to, and he will be acute and not to be despised, one who does well by those subject to him, and he will investigate and acquire much, though he will be open to censure on account of a woman. The signs of this decan: He will be tall in stature, the face youthful, red, the eyes large, keen-scented, the legs thin; he will have trouble with his feet and flatulence. The critical periods of this

[1] See page 3, note 2.

god will be the 1st year, 11th, 23rd, 32nd, 46th, 57th, 69th, 72nd, 74th, 88th.

And he who is brought forth upon the second decan will be a master, a king; he will be declared a plenipotentiary, and he will subject many and found cities, and many will pay tribute to him,[1] and there will be knowledge of god in him, and the discovery of gold, and his mind will be inspired by him, and his honor equal to the gods. The signs: He will be quite large, broad-chested; he will be withered from his thighs to his feet, his skin lion-colored, a sweet conversationalist; he will have trouble with his tendons. The critical periods of this god are the 9th year, 21st, 34th, 46th, 52nd, 70th. Death will be sudden.

And he who is brought forth upon the third decan will be raised with wealth, and he will be prudent, learned, dear to many; he will have bodily injuries and birthmarks and kingly struggles and powerful plots against him; later he will overcome them, and he will have authority over property and will be good at business on behalf of gods, and he will be well-favored by women, but he will be injured in his extremities. The signs of this decan: He will be of middling stature, the face red, the eyes protruding;[2] he will be unbridled around women. The critical periods are the 7th year, 13th, 23rd, 43rd, 52nd, 66th, 74th, 88th. He will come to his end on his own [day][3] and will be honored at burial.

Those who are brought forth upon the interstice will be silent[4] and he will be near to the gods, and some will die unmarried.

The twelfth-part *Virgo*, which is itself taken for the belly, will be the house and exaltation of Hermes around the fifteenth degree, diurnal,[5] rational, vocal, human in form, barren, bicorporeal, feminine, obedient,

---

[1] *phorologēsousin autōi*. The lexicon says that in the active (as here) this verb means 'to levy tribute from,' which does not seem to make sense in this context with 'many' as the subject. It seems to me that the roots of the verb could just as well mean 'to bring tribute to,' and this is how I have translated it.

[2] See note under second decan of Aries.

[3] *epi tēs idias*. A feminine noun is implied here, such as *hēmera*, meaning 'day.' This may perhaps mean his birthday.

[4] From Harpocrates, the Egyptian god of silence.

[5] See page 3, note 2.

winged.

And in general, it is watery and full of thunder. But in particular, its preceding parts are hotter and destructive; the following parts are soaked; the northern parts, windy; the southern parts, temperate.

Under it entire the virgin islands Rhodes and Cyclades,
And the Ogygian trees, which men of Arcady consumed,
And great stream Oceanus deeply eddying,
It has as well the Achaian clime of Laconian land and Laconians.

According to Ptolemy: Babylonia, middle Ethiopia, Mesopotamia, Assyria, Hellas, Achaia, Crete. But by parts: for the back, Ionia; for the middle of the left side, Rhodes, Peloponnesus; for the train of the robe on the left side, Arcadia, Cyrene; for the right hand, Doris; for the left, Sicily; for Spica, Persia.

The order of the boundaries, thus:

The seven first degrees was Stilbōn's lot upon it,
And ten has Kupris,[1] Phaethōn four against her,
Seven Ares, the two the last did Phainōn get as lot.

According to Ptolemy, thus: Hermes, seven; Aphrodite, six; Zeus, 5; Kronos, 6; Ares, 5. The bright degrees of this *zōidion* are the 10th, 17th, 20th, 26th, 29th.

The three decans of this *zōidion*: the first is *Tōm*, the second *Ouestebkōt*, the third *Aphoso*. He who is brought forth upon the first decan, then, will be good, fond of laughter, dear to many; he will go through his life in luxury, wifeless because of not remaining with one woman, and his personal daimon and luck will be his protector, and though he will be unhealthy, he will also find medical relief; and after his youth he will be well-favored by women and he will meet with a fine end. The signs of this decan: His height will be lofty, his soul courageous, the face well-formed, the eyes lovely, the nose snub and a little thick. He will have a mark on his bosom. The critical periods of this god are the 7th year, 12th, 23rd, 41st, 57th, 63rd, 7nd, 86th.

And he who is brought forth upon the second decan will be

[1] Another name for Aphrodite, from the land of Cyprus.

prudent, ready of wit, learned, acute, graceful, a private property owner, disdainful of patrimonies. And if Aphrodite should be sympathetic to this decan, he is shown kindness with music and harmony, and he is loved. The signs of this decan: He will be of becoming size, the face fine, reverent toward the gods, and he will have a great name; he will rule over many, he will be prudent and have good handwriting and a euphonious voice, and he will have a fine end. The critical periods of this god are the 4th, 9th, 16th, 22nd, 35th, 43rd, 57th, 63rd, 75th, 82nd, 96th.

And he who is brought forth upon the third decan will be wealthy and learned, temperate, just, one who minds his own business, pious, generous, and successful, but he will suffer through children and wife, though he will meet with a fine end. The signs of this decan: He will be of middle stature, small of head, keen-scented; he will not be lacking for bread until his death; he will be short-lived and he will die by iron. The critical periods of this god are the 9th, 18th, 24th, 35th, 42nd, 66th, 74th, 86th.

And he who is brought forth upon the interstice will be castrated or one who consorts with men; and if she should be a woman, she will be a rubber and one who consorts with women and performs the actions of men.

The twelfth-part *Libra*, which is taken for the hips, is the house of Aphrodite, exaltation of Kronos around the 20th degree, equipartite, autumnal, human in form, vocal, perforated,[1] masculine, cut off in the limbs, obedient.

And in general, it is productive of turns and changes in the weather. But in particular, its preceding and middle parts are temperate; the following parts, soaked; the northern parts, windy; the southern parts, humid and pestilential.

> . . .As well the clime of Cyrene is underneath the claws,
> The Italian region too comes 'neath the scale itself.

As others would have it: Bactriana, Casperia, Serica, Thebais, Oasis, Troglodytia. But by part, according to the inquiry of Ōdapsis and others, Libra, which is the Claws of Scorpio is: for the forehead, Rome and the

---

[1] *suriggōdes*. Literally, 'like a pipe.'

surrounding regions; the middle, Arabia, Egypt, Ethiopia, Carthage; the hindparts, Libya, Cyrene and the contiguous places; the right side, Sparta and Libya, the boundary of Smyrna; for the head, Tyre, the fruited island of Thrace lying against Arabia; for the breast, Cilicia; for the belly, Sinope.

The boundaries, thus:

Of boundaries in this was six degrees allotted Phainōn,
Eight the great and gleaming star of Hermes,
Seven radiant Zeus, and Paphiē got likewise seven,
The two remaining got the star of Ares as his lot.

According to Ptolemy: Kronos, 6; Aphrodite, 5; Hermes, 5; Zeus, 8; Ares, 6. The bright degrees of this *zōidion* are the 12th, 17th, 23rd, 30th.

The decans are three: the first is *Souchōe*, the second *Ptēchout*, the third *Chontare*. He who is brought forth upon the first decan will be premature,[1] and he will separate his parents and will be tried by losses and griefs, and he will leave behind his patrimony and will be among men of other races, and after having undergone many troubles, he will return to his patrimony and will be improved and he will see the growth of children. The signs of this decan: He will have the name of a despot; there will be a blow and a wound in the head; he will be burnt around his hands and feet in a fire; having been thrown down a precipice, he will not die. The critical periods of this god are the 9th year, 16th, 22nd, 36th, 49th, 59th, 66th, 77th.

And he who is brought forth upon the second decan will be brilliant, wealthy, domineering, and one who leaves his home for expectations and kingly gifts and honors, but such a one will fall in with a good companion and will have the birth of children, and make discoveries and behold the growth of children. The signs of this decan: He will be of average size, the face dark, the hair thin; there will be a black mark upon his breast and another upon his loins, and he will be oppressed by [this decan]. The critical periods of this god are the 9th year, 12th, 14th, 36th, 41st, 58th, 63rd, 74th, 88th.

And he who is brought forth upon the third decan will be

---

[1] *progonos*. This can also mean 'first-born,' and may have this meaning here.

unwearying, well-shaped, generous, dear to many, and in public occupations. He will be knowledgeable in many areas, good at business on behalf of gods, but he will have a hard time settling down with a wife, and will take one married before and will have offspring; a few will also wear crowns and rule over cities. The signs of this decan: He will be yellow of face; his eyebrows will be around his eyes; he will raise up an adopted son; he will have trouble with his tendons. The critical periods of the god are the 1st year, 9th, 11th, 23rd, 36th, 42nd, 59th, 68th, 79th.

And he who is brought forth upon the interstice will have ulcerations or putrefactions or discharges and perforations, or even dropsy and freckling and throat tumors and indurations or varicose veins.

The twelfth-part *Scorpio*, which is taken for the genitals, is the house of Ares. This point prevents issue and naturally makes the eyes disabled or cataracts and white spots on the cornea because of the star clusters which are nearby in the Milky Way, and it is solid, feminine, terrestrial, diurnal,[1] contractive,[2] mute, cut off in the limbs, obedient, scaly, humped, perforated.

And in general, it is full of thunder and fiery. But in particular, its preceding parts are snowy; the middle parts, temperate; the following parts, full of earthquakes; the northern parts, scorching; the southern parts, humid.

. . .Under it came all
Carthage, built by the hand of Tyre,[3]
Libya under Ammon's eye and Sicily his land.

According to Ptolemy: Metagonitis, Mauritania, Gaetulia, Syria, Comangene, Cappadocia. By part is subject: in the foreparts, Italy; under the middle, Iberia and the contiguous places; for the forehead, Rome and Basternia.

The boundaries, thus:

---

[1] See page 3, note 2.

[2] *spastikos*.

[3] *Turiēs Didous Cheri*. ?

Of boundary degrees was Pyroeis allotted seven of this,
Again Paphiē four, thereafter Stilbōn eight,
Five took Zeus the radiant, six last did Phainōn get.

According to Ptolemy: Ares, six; Aphrodite, 7; Zeus, 8; Hermes, 6; Kronos, 3. The bright degrees are the 7th, 10th, 14th, 20th, 30th.

The decans are three: the first is *Stōchnēne*, the second *Sesme*, the third *Sisieme*. He who is brought forth upon the first decan will be ready of wit, learned;, just, and he will divide his parents and he will be [involved with] fines[1] and he will alternate places, and he will be heeded and he will rule over regions and property and he will give freely of many things. But if the star of Aphrodite should regard, he will be an artisan of gold and silver or money, and he will be well-favored by women. The signs of it: He will be lovely in size; he will have a wound in the head; the eyes large, the chest and the shoulders wide; there will be a mark on the left foot and another on the right hand. The critical periods of the god are the 9th, 12th, 22nd, 33rd, 42nd, 56th, 63rd, 69th, 76th, 85th, 93rd.

And he who is brought forth upon the second decan will be large, wealthy, domineering, learned, sweet of speech, temperate, acquiring many thing by his own efforts, knowledgeable in many things, and he will be made a slave by free men; he partakes of many arts and music and the wrestling school; sometimes he becomes a ship's captain, other times indeed a military commander. And if the decan should be contemplated by Ares, it causes cuts and burns and constrictions around the extremities. The signs of this decan: He will be of medium size, a large head, well-formed in the eyes, graceful of limb; there will be a mark around the bosom and the loins. The critical periods are the 7th year, 11th, 22nd, 33rd, 42nd, 57th;, 61st, 73rd, 84th, 89th.

And he who is brought forth upon the third decan will be involved in losses and irregularities and stays abroad and making his fortune,[2] and he will be psychologically and bodily unwell, and will experience the plottings of enemies; he will be inconstant in the matter of a wife (for he will consort either with slaves or married women or those who have injuries), and he will be in grief over children; after the first period of his life he will acquire many things and will rule over other areas

---

[1] *en zēmiais.*

[2] *tuchēs meteōrismōi.* Literally, 'the uplifting of fortune.'

and will meet with a fine end. And if Aphrodite should look on, he will be fascinating and will have fame and talent for music and dancing and gold and silver. The signs of this decan: He will be of small size, black, greedy; he will have a blemish on his body; he will be plotted against and will die of a drug or poison. The critical periods are the 3rd year, 9th, 14th, 18th, 22nd, 31st, 43rd, 55th, 65th, 74th, 83rd, 87th.

The interstice makes for expulsion by the parents. And if the star of Zeus should look on, it will bring about a return to the parents or to others who adopt them.

The twelfth-part *Sagittarius*, as far as which the thighs ascend, is the house of Zeus, bicorporeal, male, terrestrial, four-footed, barren, kingly, winged, diurnal[1] and in part human in form, cut off at the limbs and in half, vocal, perforated.

And in general, it is windy. But in particular, its preceding parts are watery; the middle, temperate; the following parts, fiery; the northern parts, windy; the southern parts, very wet and changeable.

And under it was spread the clime of the Gauls, deeply rich,
And Crete, the nurse of Zeus the son of Kronos, where too
Arose the wedding of ravished Europa and mighty Musa?[2]

According to Ptolemy: Tyrrhenia, Celtica, Spain, Arabia Felix. According to Hipparchus: for the lower back, Crete, Sicily; for the ribs, Italia; for the middle and belly, Iberia. And according to the inquiries of Ōdapsos and others, the foreparts: Crete and the contiguous regions; the left side, Sicily; the right side, Cyprus and the Red Sea; for the rear feet, the Ouziomas,[3] Tyrrenes; for the lower back, the Caspians and the nations around the Euphrates; for the tail, Mesopotamia and Carthage and the Western Sea; for the head, Italy and the hollow of Adria and those who dwell around it; for the breast, Syria; for the quiver, the Atlantic Sea; for the belly, the Triballi, Bactriana, Sicily; for the forefeet, Egypt and the contiguous regions.

The boundaries, thus:

---

[1] See page 3, note 2.

[2] Musa?

[3] Vasio?

Ten first degrees of this did Phaethōn get as lot,
Then five got Paphiē, thereafter Stilbōn three,
Hermes' lot was four, and Phainōn's five as well,
Twice two degrees remaining Ares got as lot.

According to Ptolemy: Zeus, 8; Aphrodite, 5; Hermes, 5; Kronos, 6; Ares, 6. The bright degrees are the 4th, 6th, 10th, 18th, 26th, 29th.

The three decans of this *zōidion*: the first is *Hrēouō*, the second *Sesme*, the third *Komme*. He who is brought forth upon the first decan will be a defective and a waste, and he will be confronted with jealousy (since Sagittarius is a discarder and a recipient); and he will have knowledge of god and will be good at business and will see the deaths of his relatives and he who is in danger will be preserved by the gods. And those brought forth will have an extra limb, and they will support many out of goodness, and they will be close to the great. They will also breed horses or be guardians and generals and market-clerks and archpriests, and they will be well-favored by women. The signs: he will be very beautiful in stature, the eyes lovely, the nose large, with fine eyebrows; he will have a mark on the rib. The critical periods of the god are the 11th year, 22nd, 31st, 46th, 53rd, 63rd, 77th, 86th.

And he who is brought forth upon the second decan will separate his parents and will be in affliction and poverty and he will live abroad and run into those he does not expect, and he will have an uplifting of soul. He will be well-favored by a companion and will experience a cut and bloodshed. And if one of the benefics should bear witness to the evil matters, it will undo it, and as he advances in years he will be better. He will practice the arts of silver and gold or of money. The signs of this decan: He will be sallow of face, the eyebrows wide, a mark will be found on his chest, his back will be lean. The critical periods of the god will be the 11th year, 19th, 21st, 32nd, 46th, 51st, 61st, 72nd, 86th, 91st.

And he who is brought forth upon the third decan will be raised wealthy and will be from great parents, acute, learned; and he will be in the public service and will be a lord of life and death and close to kings. And he will be an executor of royal commands and campaigns. And if the decan should be witnessed by Zeus, it will make leaders, instructors of kings, those who make cities subject. But if the decan should be witnessed by Kronos or a degree of Kronos should be rising, it will cause a defection of the multitude and a loss of money and

instabilities and enmities and the plottings of slaves. The signs of the decan: small in height, the face lovely, the left eye suffers from cataract, the chest quite wide, courageous of soul; he will have a mark on the left leg. The critical periods of the god are the 11th year, 26th, 36th, 42nd, 51st, 67th, 72nd. Death will be sudden.

And the interstice makes him blameworthy in his early years. But if it should be female, the disposition will be in companionship and community and she who sleeps with a great man will be loved, and she will be with him when she is divorced from a former husband, and she will meet with a fine end.

The twelfth-part *Capricorn*, which is taken for the knees, is the house of Kronos, exaltation of Ares around the 28th degree, tropical, pertaining to the winter, feminine, diurnal,[1] barren, obedient, amphibious, double-natured, semi-vocal.

And in general, it is very wet. But in particular, its preceding parts are scorching and destructive; the middle parts, temperate; the following parts, productive of the movement of storms; the northern and southern parts, very wet and destructive.

To it was subject the all-desolate Cimmerian land.

According to Ptolemy: India, Ariana, Gedrosia, Thrace, Macedonia, Illyria. But according to the inquiries of others, the parts to the west and south are subject to it: for the ribs, the Aegean Sea and those dwelling around it, and Corynth; for the waist and the back, the Great Sea; for the tail, Iberia; for the head, Cyllenia, Tyrrenia; for the breast, the Tyrrenian Sea; for the belly, middle Egypt, Syria, Caria.

The boundaries, thus:

Again the seven first degrees Stilbōn got as lot,
And Phaethōn seven, Cythereia twice four,
Phainōn has twice two, the last has Ares equal to it.

According to Ptolemy, thus: Aphrodite, 6; Hermes, 6; Zeus, 7; Kronos, six; Ares, 5. The bright degrees of the *zōidion* are the 6th, 12th, 15th, 24th, 30th.

---

[1] See page 3, note 2.

The three decans of it: the first is *Smat*, the second *Srō*, the third *Isrō*. He who is brought forth upon the first will be the first child or the first reared, prudent, deep, learned, good, one who speaks out freely and subjugates his enemies; when he is in danger he will be preserved by his own devices, and he will sustain many losses in his early years; and he will be inconstant with a woman. But if Zeus should testify to this decan, he will have good times and make discoveries, and he will rule over many, and he will meet with a fine end. The signs of this decan: short in height, the chest broad; when walking around his tendons move; he will have a black mark on the armpit. The critical years of the god are the 1st, 4th, 9th, 11th, 17th, 22nd, 31st, 42nd, 56th, 63rd, 72nd, 81st, 89th.

And he who is brought forth upon the second decan will separate his parents by death and will diminish their estate and he will sustain losses and will live abroad; and being subtle in his manners, he will be raised with great men; and he will make a living by means of water. And he will not settle down with a woman, or else he will be late in marrying and will be an object of slander over married women, widows, and slaves; but after his early years, he will be benefited by a woman and will meet with a fine end. The signs of this decan: of due height and large, with comely eyes, the nose high, the eyes full of delight, but ill-disposed and hot and base. The critical years are the 6th, 9th, 11th, 22nd, 31st, 41st, 52nd, 63rd, 76th, 81st.

And he who is brought forth upon the third decan will be of great and noble parents, and will be raised with wealth and trusted with much; and he will be learned and dear to many, acute, with a hatred of knaves, licentious, easily changeable; and he will be inconstant with a woman, but later he will be well-favored by her, and he will acquire much and rule over many. The signs of this decan: He will be sallow; he will have a mark on the left elbow and on the thighs, and he will live a short life with intensity. The critical periods of the god are the 4th year, 7th, 11th, 22nd, 33rd, 46th, 52nd, 63rd, 72nd. Death will be in a foreign land.

And the interstice makes those who are expelled or devoured by beast.

The twelfth-part *Aquarius*, which is taken for the legs, is the house of

Kronos, masculine, solid, vocal, rational, nocturnal,[1] human in form.

And in general, it is frigid and watery. But in particular, its preceding parts are very wet; the middle, temperate; the following parts, windy; the northern parts, scorching; the southern, snowy.

Subject to it:

. . .the clime of Egypt
And the Middle of the Rivers.[2]

[According to Ptolemy:] Sauromatica, Oxiana, Sogdiana, Arabia, Azania, Germanica. By part, there is subject to it: for the left hand and the breast, Syria; under the right hand, Euphrates and Tigris; for the pitcher, Tanais and those rivers [flowing] to the south and west.

Hermes got the seven first as lot, then after him
Got Cypris six degrees, thereafter Phaethōn did seven get,
And raging Ares five, the last five Kronos got.

According to Ptolemy: Kronos, 6; Hermes, 6; Aphrodite, 8; Zeus, five; Ares, 5. The bright degrees of this *zōidion* are the 11th, 17th, 20th, 25th, 29th.

Its three decans: the first *Ptiau*, the second *Aue*, the third Ptēbuou. He who is brought forth upon the first decan will be great, wealthy, learned, dear to many, one who speaks out freely, with a hatred of knaves, a righteous judge, and many will flee to him for refuge because of his justness; and he will be deemed worthy of images and statues, and he will be well-favored by women; but he will see the deaths of his children. The signs of this decan: His face will be shaved, a mark will be found on his chest or on his left foot and on his rib; the toes of his feet will curl up. The critical periods of the god are the 7th year, 11th, 19th, 22nd, 31st, 57th, 62nd, 76th, 81st, 92nd.

And he who is brought forth upon the second decan will be afflicted in his body and in his whole daily life; he will have complaints and drug preparations and slanders, and he will be in danger because of his head, and he will suffer loss and conflagrations and shipwrecks, and he will be inconstant in his dealings with his wife. He will have these

---

[1] See page 3, note 2.

[2] Mesopotamia.

in his early years; but later he will have relief, acquiring many things. The signs of this decan: not quite of good size, his color dark; he will be a blessing in the house wherein he was brought forth; there will be a mark on the loins and under the armpit and on the breast, and the toes of his feet will be separated. The critical periods of the god are the 12th year, 26th, 33rd, 44th, 56th, 65th, 73rd, 84th, 95th.

And he who is brought forth upon the third decan will be begotten by the gods, and he will be great and observe the religious rituals of the gods, and he will be a lord of the world and many will obey him. These things will obtain if benefics should bear witness to this place without the presence of evil ones. The signs of this decan will be: not quite tall in height, the eyes tawny-orange and sallow; he will have a mark upon the right shoulder and under the armpit. The critical periods are the 2nd year, 6th, 9th, 12th, 21st, 42nd, 51st, 64th, 74th, 80th.

And he who is brought forth upon the interstice will be a portent, abortion—for example, a little satyr or hermaphrodite, albino, twin or two-headed.

The twelfth-part *Pisces*, which is taken for the feet and base, is the house of Zeus, exaltation of Aphrodite around 20 degrees, bicorporeal, feminine, fertile, nocturnal,[1] swimming, perforated, scaly, cut off, winged, mute.

In general, it is cold and windy. But in particular, its preceding parts are temperate; the middle, very wet; the following parts, scorching; the northern parts, windy; the southern, watery.

There is subject to it:

. . .the Red Sea
Up to the flood of Oceanus.

[According to Ptolemy:] Phazania, Nasamonitis, Lydia, Cilicia, Pamphylia. By part: for the southern fish, Mesopotamia; and for the back, the . . .[2] of Andromeda; for the northern fish, . . . For the foreparts, according to Ōdapsos, Euphratesia and Tigris; and the middle, Syria and the Red Sea, India, middle Persia; and under the back, the Arabian Sea and Borysthenes; for the knot of the northern fish, Thrace;

---

[1] See page 3, note 2.

[2] lacuna.

of the southern fish, Asia and Sardo.

The boundaries, thus:

The whole first twelve degrees got Kupris,
Phaethōn twice two, Stilbōn three, Thouros nine,
The two degrees remaining Phainōn got as lot.

According to Ptolemy: Aphrodite, 8; Zeus, six; Hermes, 6; Ares, 5; Kronos, 5. The bright degrees of this *zōidion* are the 8th, 15th, 20th, 23th, 25th, 30th.

Its three decans: the first is *Biou*, the second *Chontare*, the third *Ptibiou*. He who is brought forth upon the first decan will be great and will have throngs under him; he will be steady, beneficent towards those subject to him, but he will be in grief over children. He will be pious and good at business, and he will be in danger with his neck and escape from harm. And women will withdraw from some of them; but when traversing the irregularities of the decan, he will have a good period of time and will be well-favored by a woman and will beget children. The signs of this decan: in stature of good height, the face well-formed, the shoulders broad; and when he is walking, noises are heard from his tendons. He will have a mark under the armpit and the under the feet. The critical periods of the god are the 12th year, 22nd, 25th, 27th, 33rd, 42nd, 52nd, 64th, 73rd, 82nd.

And he who is brought forth upon the second decan will be raised with wealth, and he will separate his parents and diminish their estate, and he will acquire much by himself; for, he will be one who is rather good at commerce and acquisitive and philanthropic and learned, one who knows the heavens and is at peace; and he will trust and be trusted and will be robbed by his friends, and he will marry a woman whom he also throws out after she has intrigued against him; and he will have many enemies whom he will also watch over. But if a good star should look upon, he will marry a fine woman, and he will be tranquil and meet with a good end. The signs of the decan: not quite lofty in size, comely, the hair black and thin; he will have a mark on his right foot and on his navel. The critical periods of the god are the 4th year, 7th, 10th, 16th, 20th, 31st, 42nd, 51st, 61st, 72nd, 77th, 79th.

And he who is brought forth upon the third decan will be graced and learned, dear to many, a voluptuary; but he will have a bodily injury and will see the death of his relatives and wife. And he will

make a living in the rivers and sea, but he will diminish the estate of his parents. He will be contentious toward those who hold sway, but he will marry a woman who is superior. And if a benefic should look on, he will acquire much and waste it on luxury. The signs of this decan: he will be sallow and with cat-like eyes. The critical periods of the god are the 2nd year, 6th, 9th, 12th, 21st, 31st, 42nd, 51st, 67th, 74th, 80th. Death will be sudden.

And he who is brought forth upon the interstice will be a suicide, or else he will die from a drinkable drug, or else he will be strangled, or thrown off a precipice, or he will be devoured by beasts, or he will be decapitated and not honored with a burial. The critical periods of this interstice are the ones preceding it.

2. Concerning the Power of the Seven Wandering Stars[1]

It would be in order to receive in addition [teachings] concerning the power of the 7 wandering stars; for, the power of the fixed stars refers back to this. The Sun, then, is taken as heating and drying at the same time. The Moon moistens and, as it were, ripens bodies, along with slightly heating. Kronos chills and slightly dries. Ares chiefly dries and burns. Zeus has a productive power that is temperate, heating and moistening at the same time. And the star of Aphrodite is temperately productive of the same things. The star of Hermes is sometimes drying, other times moistening.

Of these planets, Zeus, Aphrodite, the Moon, are benefic, while Kronos, Ares are malefic, and the Sun and Hermes neutral.

And the Sun, Kronos, Zeus, Ares are masculine, while the Moon, Aphrodite are feminine, and the star of Hermes is common. Furthermore, they become masculine and feminine because of their figurations with the Sun. That is, in the figurations from rising up to culminating, or from setting up to culminating under the earth, it signifies becoming masculine since they are in eastern figurations. But in the remaining two quadrants, it signifies becoming feminine, since they are in western ones.

And they say that the Sun, Kronos, Zeus, are diurnal, while the Moon, Aphrodite, Ares are nocturnal, and the star of Hermes is

[1] In this chapter summarizes several chapters of Book I., *Tetrabiblos*.

common.

3. Concerning the Power of the Fixed Stars

The power and nature of the fixed stars is also taken according to the similarity to the planets of the powers and natures suggested by color, as the ancients and the divine Ptolemy have laid out.

The stars in the head of Aries, then, have a productive effect which is a mixture of the power of Ares and the power of Kronos; those in the mouth, of the power of Hermes and slightly like that of Kronos; those in the hind foot, of the power of Ares; and those in the tail, of Aphrodite.

Of the stars in Taurus, those in the head have a mixture like that of Aphrodite and slightly like that of Kronos; those in the Pleiades, like that of the Moon and of Ares; of those in the head, the bright and somewhat reddish star of the Hyades has a mixture like that of Ares.

Of the stars in Gemini, those upon the feet have a mixture like that of Hermes and somewhat like that of Aphrodite; the bright stars in the thighs, like that of Kronos; of the two bright stars in the heads, the one in the preceding head (also called the star of Apollo) is like the mixture of Hermes, while the one in the following head (also called the star of Heracles) is like the mixture of Ares.

Of the stars in Cancer, the two upon the feet produce the same action as that of Hermes and somewhat the same as that of Ares; the stars in the claws, as the action of Kronos and that of Hermes; the cloud-like cluster in the breast (called the Manger), as that of Ares and the Moon; and the two on either side of it (called the Asses), as the action of Ares and that of the Sun.

Of the stars in Leo, the two upon the head cause a similar [effect] as the star of Kronos and slightly as the star of Ares; the three stars in the throat, as the star of Kronos does and slightly as the star of Hermes; the bright star upon the heart (called Regulus), as the star of Ares and the star of Zeus; the stars in the hip and the bright star upon the tail, as the star of Kronos and the star of Aphrodite; and the stars in the thighs, as the star of Aphrodite and slightly as the star of Hermes.

Of the stars for Virgo, those in the head and the one upon the tip of the southern wing are like the star of Hermes and slightly like the star of Ares; the remaining bright stars of the wing and those along the girdles, like the star of Hermes and slightly like the star of Aphrodite;

the bright star in the northern wing (called Vindemiatrix), like the star of Kronos and the star of Hermes; the so-called Spica, like the star of Aphrodite and slightly like the star of Ares; and the stars in the tips of the feet and the train of the robe, like the star of Hermes and slightly like the star of Ares.

Of the Claws of Scorpio, the stars at their tips dispose in the same manner as the star of Zeus and as star of Hermes, while the stars in the middle dispose in the same manner as the star of Kronos and as the star of Ares.

Of the stars in the body of Scorpio, the bright stars in the forehead are like the star of Ares and somewhat like the star of Kronos; the three stars in the body, the middle one of which is reddish-brown and fairly bright (and is called Antares), is like the star of Ares and somewhat like the star of Zeus; the stars upon the joints, like the star of Kronos and somewhat like the star of Aphrodite; the stars upon the sting, like the star of Hermes and like the star of Ares; and the so-called cloud-like cluster, like the star of Ares and of the Moon.

Of the stars around in Sagittarius, those upon the point of the arrow are like the star of Ares and the Moon; those in the bow and the hand-grip, like the star of Zeus and the star of Ares; the cluster in the face, like the Sun and the star of Ares; those in the shoulder-blades or cloak and back, like the star of Zeus and slightly like the star of Hermes; and the quadrangle upon the tail, like the star of Aphrodite and slightly like the star of Kronos.

Of the stars in Capricorn, those upon the horns have the same power as the star of Aphrodite and much the same as the star of Ares; the stars in the mouth, as the star of Kronos, and slightly like the star of Aphrodite; those in the feet and in the belly, as Ares and Hermes; and the stars upon the tail, as Kronos and Zeus.

Of the stars in Aquarius, those in the shoulders and in the left hand and in the cloak as Kronos and Hermes; the stars upon the thighs, as Hermes and slightly Kronos; and the stars in the flow of water, as Kronos and somewhat as Zeus.

Of the stars in Pisces, those in the head of the southern fish are similar to the star of Hermes and somewhat to the star of Kronos; the stars in the mouth, to the star of Zeus and the star of Hermes; the stars upon the tail and upon the southern cord, to the star of Kronos and somewhat to the star of Hermes; the stars in the body and in the spine of the northern fish, to the star of Zeus does and somewhat to the star of Aphrodite; the stars in the northern cord, to the star of Kronos and

somewhat to the star of Zeus; and the bright star upon the knot, to the star of Ares and somewhat to the star of Hermes.

4. Concerning the Formations Farther North than the Zodiac

Of the formations for the northern pole, the bright stars in Ursa Minor are similar to the star of Kronos and somewhat to the star of Aphrodite.

The stars in Ursa Major, to the star of Ares.

The cluster of Coma Berenices beneath the tail of the Bear, to the Moon and the star of Aphrodite.

The bright stars in Draco, to the star of Kronos and the star of Ares.

The stars in Cepheus, to the star of Kronos and the star of Zeus.

The stars in Bootes resemble Hermes and Kronos; but the bright and reddish-brown star called Arcturus, Ares and Zeus.

The stars in Corona Septentrionalis, are similar to Aphrodite and Hermes.

The stars for the Geniculator, to Hermes.

The stars in Lyra and in Cygnus, to Aphrodite and Hermes.

The stars for Cassiopeia, to Kronos and Aphrodite.

The stars for Perseus, to Zeus and Kronos; but the cluster in the hilt of the sword, to Ares.

The bright stars in Auriga, to Ares and Hermes.

The stars for Ophiuchus, to Kronos and somewhat Aphrodite.

The stars in his serpent, to Kronos and Ares.

The stars for Sagitta, to Ares and somewhat Aphrodite.

The stars in Aquila, to Ares and Zeus.

The stars in Delphinus, to Kronos and Ares.

The bright stars for Pegasus, to Ares and Hermes.

The stars in Andromeda, to Aphrodite.

And the stars in Triangulum around Aries, to Hermes.

5. Concerning the Formations Farther South than the Zodiac

Of the stars in formations farther south than the zodiac, the bright star in the mouth of Pisces Australis is similar to the star of Aphrodite and the star of Hermes.

The stars in Cetus, to the star of Kronos.

Of the stars in Orion, those upon his shoulders are similar to the star of Ares and the star of Hermes; but the remaining bright stars, to the star of Zeus and the star of Kronos.

Of the stars in Eridanus, the last and bright star, to the star of Zeus; but the remaining stars, to the star of Kronos.

The stars in Lepus, to the star of Kronos and the star of Hermes.

Of the stars in Canis, the others, to the star of Aphrodite; but the bright star in his mouth, to the star of Zeus and somewhat to the star of Ares.

The bright star in Procyon, to the star of Hermes and somewhat to the star of Ares.

The bright stars for Hydra, to the star of Kronos and the star of Aphrodite.

The stars in Crater, to the star of Aphrodite and somewhat to the star of Hermes.

The stars in Corvus, to the star of Ares and the star of Kronos.

The bright stars in Argo, to the star of Kronos and the star of Zeus.

Of the stars in Centaurus, the ones in the human body, to the star of Aphrodite and the star of Hermes; but bright stars in the horse, to the star of Aphrodite and the star of Zeus.

The bright stars in Lupus, to the star of Kronos and somewhat to the star of Ares.

The stars in Ara, to the star of Aphrodite and somewhat to the star of Kronos.

And the bright stars in Corona Australis, to the star of Kronos and the star of Hermes.

The individual powers of the fixed stars, then, under the observations of the ancients happen to be such as these. Let it be conceived, then, that each of these stars is affiliated to the same number of lands, and the parts of the zodiacal circle, to which the fixed stars are inclined when a circle is drawn through them and the poles,[1] seem to cause the sympathy.

---

[1] It would appear from this passage that fixed star positions were projected on to the ecliptic by means of great circles passing from the north celestial pole through the star, through the equator, through the ecliptic to the south celestial pole. In modern terms this would be equivalent to computing the longitude equivalent of a star's right ascension without regarding declination. This would also be the longitude with which the star crosses the meridian circle. [RH]

6. Concerning Trigons According to Dorotheus[1]

Aries and Leo of flowing mane and Drawer of the Bow
Are of Helios by day and Zeus by night
In alternation, dreaded Kronos got the third allotment.
Of Taurus, Virgo, Capricorn are sovereign
By day the Foam-born one,[2] by night the heavenly Selene,
And third to follow these the god who rules the wars,
And in the present one it got as well the child of Maia.[3]
In Gemini, Libra, and Aquarius ice-cold
Phainōn took his portion daily, Argus-Slayer[4] nightly,
The Son of Kronos took the last of these.
Cancer, Scorpio and even Pisces last of all
Did Cypris get as lot by day, and Pyroeis by night,
And after these quick-glancing ones[5] queen Selene does have them.

7. The Places in Which the Stars Rejoice[6]

Of these therefore Aquarius is Kronos' preference,
Zeus is pleased in Sagittarius, Ares in Scorpio,
Cypris brightens up in Taurus, Hermes gladdens
In the Maiden; one house there is for each light.

8. Concerning Exaltations[7]

At ten degrees plus nine exalts the Sun,
The Moon around the third degree of Taurus,
In Libra's twentieth degree does Kronos, Aegis-Bearing
Zeus in ten and five of Cancer, Ares four times seven

[1] This section is an excerpt from a didactic poem by Dorotheus.
[2] Epithet of Aphrodite.
[3] Epithet for Hermes
[4] Epithet of Hermes.
[5] Epithet for the younger divinities Aphrodite and Ares.
[6] These verses are also excerpted from a didactic poem by Dorotheus.
[7] These verses are also excerpted from a didactic poem by Dorotheus.

Degrees in Capricorn, Cypris three times nine degrees about
In Pisces, Hermes at three fives in Virgo.
Depressions are diameters of exaltations.

9. Concerning Sections That Command and Those That Obey

Sections which are figured at an equal interval from the same equipartite point whatever are said to command and to obey.[1] And those in the summer semicircle command, while those in the winter semicircle obey.

10. Concerning Sections of Equal Power and Those Seeing

Parts that are equally distant from the same tropical point whatever are said to be equipotent and to see to each other.[2] These are said to be friendly and akin because when the Sun is in each of them the days are isochronous[3] with the days and the nights with the nights and the intervals of the proper hours are produced isochronously, and because they rise from the same parts of the horizon and set in the same parts.

11. Concerning Unconnected Sections

Sections are unconnected and estranged, which do not have the relations said above; that is, they are neither obeying nor commanding nor seeing

---

[1] The definition of commanding and obeying given here is different in an important way from any previous author except Ptolemy. All other authors state the definition in terms of positions equidistant from the equinoctial *signs*. Hephaistio, like Ptolemy, makes the equinoctial *point* the position from which equidistance is to be measured. This makes the commanding and obeying relationship clearly the same as the relationship of contra-antiscion. The confusion in the older authors may be due to their use of zodiacs in which the equinox was not at 0° of the equinoctial signs, but at 15°, 10° or 8°. [RH]

[2] Here again Hephaistio specifies the solstitial *point*, rather than the solstitial *signs*. See the my note to chapter 9. [RH]

[3] i.e., of the same length in time. [RH]

nor equipotent nor in a triangle nor in a square nor in a hexagon with respect to each other. And these will be separate by one or five twelfth-parts.[1]

12. Concerning the Difference of the Places

The following are the good places in which it is necessary for them [i.e., the planets or *zōidia*] to be placed. First, the *Hōroskopos*; second, the Midheaven; 3rd, the Good Divinity;[2] 4th, the Good Fortune;[3] after these, the Descendant; then, the pivot point under the earth; after all, the ninth place, the so-called God. And these are the good places. Evil are the 2nd, the 3rd from the *Hōroskopos*, and the eighth; the two remaining, which are the sixth and the twelfth, are the worst.

13. Concerning Rulership and Co-rulership

The lord[4] of the house is said to be the ruler,[5] but the star sharing[6] a house is said to be a co-ruler[7] on the one hand, whenever the house should be its own, and on the other, whenever the house should be the exaltation or trigon or boundary of the star.[8] The ruler of the birth is the one having more of the five relations of house, exaltation, trigon,

---

[1] This is the genuine inconjunct, i.e., not an aspect, not a relationship. [RH]

[2] The eleventh house. [RH]

[3] The fifth house. [RH]

[4] *kurios*.

[5] *oikodespotēs*. Literally, "master of the house."

[6] It is are not clear, despite the language, whether the second co-ruler in what follows must occupy the house (i.e. *zōidion*). [RH]

[7] *sunoikodespotēs*. In view of note 8 below, 'co-ruler' is perhaps not a comprehensive enough word to translate the two senses of *sun*. This means that we may have mistranslated this word in some of our previous translations.

[8] The prefix *sun* in Greek has two basic meanings: 'with' and 'completely.' Accordingly, there are two different senses of *sunoikodespotēs*, one when a planet is a co-ruler, and another when it is actually in its own house, at which time it is completely the master of its house. Consequently there is no way to translate this passage clearly into English without rewriting it. We simply have to understand that 'co-ruler' stands for two completely different concepts.

boundaries, and phase in relation to the Sun.[1]

14. Concerning Application and Separation

There is application and contact whenever the stars should conjoin with each other, or else when they are about to apply when they are within three degrees. The Moon is said to be about to apply when it is within 13 degrees. One star separates from another either bodily or after three degrees.[2]

15. Concerning Enclosure[3]

Planets are said to be enclosed. For example, Leo and Libra enclose Virgo. Whenever, then, Ares occurring in Aries should send[4] the rays back to Libra diametrically, and to Leo triangularly, if it should happen that the Moon or the *Hōroskopos* is in Virgo while none of the benefics looks on, the figure will be base and it will cause short lives.

---

[1] Hephaistio is a bit unusual in defining what appears to be the ruler of the chart as a whole as the planet having the most dignities (Almuten) in the position of the Sun. Also in the first part of this chapter, the reader will note that Hephaistio accords house rulership primarily to the sign ruler (domicile) but gives the other rulers a share. This is something of a compromise between Almuten method of Ptolemy and the rulership method of Dorotheus which is primarily the domicile ruler. This may be part of Hephaistio's synthesis of Ptolemy and Dorotheus. [RH]

[2] This is something very much like the modern definition of orb of aspect. However, it is not clear whether he limits this to conjunction only or applies it to any aspect. The reader should note how small this is compared to other authorities from the period, and medieval and renaissance authors. It is even quite conservative by modern standards. [RH]

[3] *perischesis*.

[4] *pempsō*. This word means 'to send' or 'to despatch,' and at first glance it would seem to be a synonym for 'to hurl' rays. But unless there is a mistake here for Ares in Aquarius, Ares cannot be hurling its rays at Libra and Leo (see next section). The word may also mean 'to send back,' and perhaps that is its sense here, but then the whole concept seems hard to understand. The other possibility is that it is referring not to the hurling of rays, but to casting a glance (see next section)—the visual ray, not the effluent ray.

And containment[1] is said thus, whenever two stars should have the Moon or the *Hōroskopos* between them while no other planet interposes rays in the intermediate interval. But the containment itself is difficult whenever it is made by malefics.[2]

16. Concerning the Hurling of Rays

Every star which is following in figurations on the left hurls its rays at a star which is preceding in figurations on the right. For example, a star in Aries hurls its rays at a star in Capricorn in a square on the right; similarly also at a star in Sagittarius in a triangle on the right.[3]

But the preceding planet looks at[4] the following planet, and when it is carried towards it, it is superior to it, though it does not hurl its rays. For, of every beam, the look[5] is carried forward, the ray backward. The one superior and the one [tithing][6] are the same. For, a planet in Aries is superior to, and tithes, a planet in Cancer.[7]

---

1 *emperischesis*.

2 This corresponds to the later idea of obsession or besieged. [RH]

3 *Cf.* section 21 of *The Thesaurus* by Antiochus of Athens.

4 *ephoraō*.

5 *opshis*. That is, an actual ray of vision emanating from the eye. According to Greek optical theory, vision is the result of this visual ray together with an effluent ray emanating from the perceived body itself. The visual ray apparently makes a more formal or structuring contribution to the actual perception, while the effluent ray hurled from the body apparently has to do with the material qualities of the perception, such as the color of the body.

6 *epidekateuō*. This word literally means something like 'to tithe,' but it is not entirely clear why that is an appropriate word here. It seems to means that the preceding planet 'levies a tax upon' the following one. Putting this together with note 5, we might infer that the visual ray somehow taxes the planet it impinges upon. Incidentally, in section 26 of the Thesaurus we tried to translate this word as 'position upon the tenth house' because of the example that was used. We now believe that translation to be wrong.

7 Since the "tithing" involved in the transiting motion has a quite different effect upon a planet than the impacting of a hurled ray in the directive or diurnal motion, one would thing that directions and transits should have very different applications.

17. Concerning Spear-bearing[1]

There are three kinds of spear-bearing. The first is if, for a certain planet that is in its own house or exaltation while being upon a pivot point, another planet lying in its own house or exaltation should scrutinize the degree pre-ascending it while hurling its rays. For example, if Kronos in Aquarius should see the Sun diametrically when it is in Leo, or Zeus in Sagittarius should see it triangularly; or again, if Ares being in Capricorn should see Zeus in Cancer.

The second kind is spear-bearing said according to the hurling of rays. For example, if, for a light upon one of the pivot points in the *Hōroskopos* or the Midheaven even if [the light] should lie in the house of another of its sect, a star should hurl its rays—for the Sun, at the pre-ascending degree; but for the Moon, at the degree next to that which ascends—while hurling them according to an isosceles line.[2] The triangular spear-bearers are more powerful than the square or diametrical ones, the hexagonal spear-bearers weaker than they are.

The third kind is if, for a star lying upon the *Hōroskopos* or the Midheaven, in a diurnal birth diurnal planets should act as spear-bearers when they are preceding, while in a nocturnal birth, nocturnal planets should so act when they are following. For this figure, the Sun will have spear-bearing done on its behalf by a pre-ascending planet, the Moon by those within seven degrees. Yet spear-bearing planets out of sect do not harm the Sun if they are 15 degrees distant from it and oriental. In the same way, the Sun itself is also able to act as spear-bearer for its sect-mates when they are upon a pivot point, the Moon similarly. Spear-bearers become out of sect whenever diurnal planets act as spear-bearers for nocturnal planets, and nocturnal for diurnal. And if the spear-bearing should be made by benefics, it has an effect not insignificant.

18. Concerning the Twelfth-parts That Are According to Degrees

They call the twelfth-part of each star that *zōidion* at which the quantity

---

[1] The material in this section is very similar to that in section 23 of Antiochus' *Thesaurus*.

[2] That is, the side of a equal-sided polygon.

that results from taking the degrees of the star twelve times ceases, after it has been extended from the degree which the star occupies in the direction of the following *zōidia*, with each of these *zōidia* being reckoned by us at thirty degrees.[1]

19. Concerning One's Own Face and Chariots and Thrones[2]

They say that [the stars] are in their own faces whenever each of them should maintain the figuration to the Sun or else the Moon that its house has to their houses. For example, whenever the star of Aphrodite (for the sake of argument) should make an hexagonal interval to the lights while being west relative to the Sun and east relative to the Moon, in keeping with their houses.[3]

And they say they are in their own chariots and thrones and such like whenever they should happen to be affiliated with the places in which they are taken in accordance with two or more of the ways set out earlier—that is, by house, boundary, trigon, rising,[4] exaltation.[5] Then especially they are at their highest.[6]

---

[1] Despite Pingree's editorial note to this section, the method described has nothing to do with chapter 22, *Tetrabiblos*. [Additional by RH] What Ptolemy describes is the $2^1/_2°$ subdivision in which one is concerned only with the sign of the twelfth-part. The method given here is concerned with the degree as well as the sign. However, we are also told by Hephaistio that we are to extend the star's position twelve times starting with the position of the star itself. In other words, we have $12x + x = 13x$ where x is the longitude of the star measured from the beginning of the sign. This is the 13th harmonic form of the dōdekatemorion that we have previously encountered in Paulus, chapter 22.

[2] This section is a very close paraphrase of the first part of section 23, *Tetrabiblos*.

[3] In Arabic astrology this dignity was called *Almugea*.

[4] *anatolē*. In all our Greek translations so far, the fifth dignity has been listed as phase (sometimes phase and configuration), but never decan. However, it has been a little vague just what phase might mean in this context. Here it is quite explicit: The planet is dignified when it is rising. The diurnal planets are dignified at morning rising, the nocturnal at evening rising, and Hermes at both, depending on its configuration. *Cf. Introductory Matters* of Paulus, section 6.

[5] See chapter 13. [RH]

[6] *diamēkotatos*.

20. Concerning Universal Investigations and Effects[1]

With these things set out ahead of time, it would be in order (since we are in the main following the divine Ptolemy) to go through in a logical manner the universal events that arise for regions and cities. These result from the appearances[2] of eclipses of the Sun and the Moon (particularly the ones more easily perceived) and the passages of the stars during these appearances, and the stations and phases[3] of these stars.

We will investigate these matters in the following manner. First, we will observe for what regions and cities particular eclipses are indicative,[4] and the stations and phases of the three planets Kronos, Zeus, Ares. Then, it will be necessary to know in advance the time of the indications and the quantity of the duration,[5] and for what sort of genera the events will ensue. And finally, we will consider the quality of what will itself be brought to completion.[6]

Accordingly, as regards the regions and cities, it is fitting to consider the twelfth-part[7] in which the eclipse occurs, which sort are affiliated to it by a triangular or square figure, and similarly, for what cities the phosphoresences[8] and the hour-markings[9] are harmonious with

---

[1] This entire section is a fairly close paraphrase and condensation various sections of Book II of the *Tetrabiblos*, with a few curious modifications.

[2] *phantasia*. That is, appearances with less of a verbal sense, more in the sense of a phenomenal appearance, since during the eclipse the Sun or the Moon actually *dis*appears.

[3] *phasis*. That is, 'appearings' during heliacal risings and settings.

[4] *episēmasia*.

[5] This phrase is the literal translation. Why don't we shorten "the quantity of the duration" to "duration" simply? Because it is important to remember that the Greeks regard time as a *number*, not a *length* (or other magnitude).

[6] *teleō*.

[7] This is almost certainly the *zōidion* not the *dōdekatemorion* or 13th harmonic. [RH]

[8] *phōsphoria*. Literally, the 'bearing of light.' This can mean the moment when a the Moon or a planet is far enough distant from the Sun (traditionally 15 degrees) to shine forth. Akin to heliacal rising, but without the emphasis on the horizon. Evidently, the affected cities also include those in which a heliacally rising planet at the founding of the city was observed in a place harmonious with the place of the eclipse.

the place of the eclipse. As for those [regions and cities] whose time of founding is *not* discovered,[1] one must consider, with regard to the Midheaven of those who are the leaders of kings at that time, whether it has sympathy for the same place. So, for as many regions and cities as we find the prescribed affiliation, for all of these one must suppose that the event will, on the whole take place; but especially for those which have a relationship to the twelfth-part of the eclipse itself, and in as many of them as the eclipse appeared above the earth.

By calculating the time of duration of the whole eclipse for each inhabited region[2] in which the eclipses appear, it will result that whatever the number of equipartite hours or parts thereof, we will suppose for the solar eclipse that on the whole the effect is for the same number of years, but for the lunar eclipse, likewise for the same number of months. The intensification will be surveyed from the condition of the place[3] of eclipse. For, if the place of the eclipse issues forth on the eastern horizon, it will make the intensification of the event be in accord with the first third of the entire time of the eclipse; and if on the Midheaven, with the middle third; and if on the western horizon, with the final third.

The particular relaxations and intensifications will be taken from conjunctions during the event[4] whenever they should occur upon the [twelfth-parts] that introduce the cause or the ones figured with them, and from the other passages whenever those stars productive of the prognostication make risings or settings or stations or acronycal phases while being configured with the twelfth-parts that have the cause, since indeed when they are rising or stationing they make intensifications of the events, but when they are setting and under the rays or when they make acronycal phases they cause relaxations of the effects.

The sorts of genera for which the event will ensue we will know from the specific characteristics and shapes of the *zōidia* upon which

---

[9] *hōroskopia*. That is, observation of the '*hōroskopos*.' Evidently, the affected cities also include those places in which the ascendant for the founding of the city is in harmonious aspect to the place of the eclipse.

[1] That is, for which there is no known founding chart. [RH]

[2] *oikēsis*. The same as the word for a sign as the domicile of a planet, though it is evidently not used in that technical sense here.

[3] *topos*. That is, its house position.

[4] *ana meson*. Literally, 'in the middle.'

may be found the places of the eclipses and the fixed and wandering stars assuming the rulership of the twelfth-part of the eclipse and of the pivot point before the eclipse. For the planets, the rulership of these places is taken as follows: The one having the greatest number of relationships to both the places set out, that of the eclipse and that of the pivot point following it, both in accordance with the applications or separations and figurations that appear closest,[1] and furthermore in accordance with the ruler of the houses and trigons and exaltations and boundaries, that planet will take the sole rulership. But if the same ruler should not be found for the eclipse and the pivot point, but there are two, then we will choose the one having the greater number of affiliations with both, giving preference to the ruler of the eclipse. And if several rivals should be found for each place, we will prefer for the rulership the one which is closer to a pivot point or more fit for conducting business or more in sect. Of the fixed stars, we will select the bright one that has conducted business with the place of the eclipse itself upon the pivot point gone by, in accordance with the figurations of the nine ways, and the one that has either co-risen or co-culminated at the hour of the eclipse with the pivot point following the place of the eclipse.

With the stars that take upon themselves the cause of the event so considered, we will investigate the shapes of the *zōidia* in which both the eclipse and the stars assuming the rulership are found. For, from the specific characteristic of these the genus of the things disposed is grasped on the whole. That is, the anthropomorphic *zōidia*, both according to the zodiac and according to the fixed stars,[2] furnish an event for the genus of man; of the terrestrial *zōidia*, the quadrupedal furnish an event for similar genera, and the creeping *zōidia* for animals that crawl and drag themselves. And again, the animal *zōidia* for the animals that are wild and harmful to man, but the tame ones for the useful and domesticated animals, such as horses, oxen, cattle, and such like. Furthermore, of terrestrial *zōidia*, those to the north are more for unforeseen movements of the earth, while those to the south are for

[1] This is yet another statement of how the "fifth dignity" works. It is clearly neither a decanic face nor a "proper face." [RH]

[2] This may be making a distinction between a tropical and a constellational zodiac, or perhaps merely between zodiacal constellations and extra-zodiacal constellations.

unexpected rains from the air. Again, in the formations of the winged *zōidia* that are the authoritative places, such as Virgo, Sagittarius, Cygnus, Aquila, and such, it will distinguish the winged animals useful for food. And in the swimming *zōidia*, for aquatic animals and fish. And Cancer and Capricorn and Delphis appertain to the seas and to the sailing of fleets; Aquarius and Pisces to rivers and springs; and Argo to both.

Also, the tropical and equipartite *zōidia* will [in general] furnish the indications for the conditions of the air and the seasons. And particularly, the proper times for the things growing from the earth. At the spring equinox, they will furnish indications for the shoots of the fruit trees, with the fruits maturing at that time; at the summer solstice, for the gathering and storage of fruits, and in Egypt peculiarly, for rising of the Nile; at the fall equinox, for the sowing; at the winter solstice, for the vegetables and for the birds and fish prevalent at that time. In addition, the equipartite *zōidia* have significance for sacred rites and divine worship; the tropical ones for the changes in the air and in political customs; the solid ones for foundations and house building; the bicorporeal ones for men and kings.

Similarly also, those *zōidia* having a position nearer the orient at the time of the eclipse signify what will happen for youth and fruits and foundations, while those nearer to the culmination under the earth signify what will happen for priestly rites and kings and middle age, while those nearer the occident what will happen for changes in the laws and old age and those who have departed to their graves.

As concerns how great a portion of the underlying genus the disposition will touch, this is suggested by the magnitude of the obscuration of eclipses and the relationships of the stars introducing the cause to the place of the eclipse. For, when they are configured west relative to the solar eclipses and east relative to the lunar, they dispose for a lesser part. But if they are diametrically opposed, about a half. And if they should be east relative to the solar and west relative to the lunar, they dispose for a greater part.

Whether the effect itself is productive of good or of the opposite, we will take that which is made from the productive nature of the rulers, and the commixture of this their combined productive nature together with the places in which they should be. We will begin with the specific productive characteristics for each one of the planets, adding by way of explanation the general remark that in the commix-

tures it is not only necessary to investigate the mixing of the planets with each other, but also the mixing for the ones that share the same nature, either fixed stars or zodiacal places in accordance with the things demonstrated of them for the affiliation of the planets.

We will do an exposition for the five planets. When the star of Kronos assumes the rulership alone, then, it will in general be a cause of destruction by cold. And in particular, when the event concerns men, it introduces long illnesses and decaying and wasting and disturbances of the fluids and quartan fevers, banishment and impasses and poverty and imprisonment and fears and deaths, especially for those of advanced age. And of the irrational animals, for the ones that are of service, it introduces scarcity and the bodily destruction of those that exist, and it introduces carriers of disease, from which those who use them perish if they are similarly disposed. As concerns the condition of the air, it is frightfully cold, freezing and foggy and pestilential, and number of snowstorms and not beneficial ones. As concerns the rivers and seas, it introduces storms and wrecks of fleets, particularly sea tides that are sucked out and rush back, and the flooding and fouling of the rivers. As for the fruits of the earth, it introduces want and destruction, either by caterpillars or locusts or mice or cataclysms or hail or such things.

And when the star of Zeus alone assumes the rulership, in general it is productive of increase. And in particular, when the effect concerns men, it produces reputation and peaceful conditions and prosperity, good health both in body and in soul, and gifts from those who rule, and quite simply it is a cause of happiness. As concerns the irrational animals, it introduces an abundance and multitude of those for human use, and the disappearance and destruction of those which are the opposite of useful. It makes the condition of the air be temperate and healthful and windy and moist and nurturing of the things upon the earth. It makes for the fair sailing of fleets and the proportionate rising of rivers and an abundance of fruits and whatever is similar to these things.

When the star of Ares alone assumes the rulership, it is in general a cause of destruction by dryness. And particularly, when the event concerns men, it introduces wars and internecine factionalism and captivities and uprisings and the wrath of leaders and unforeseen deaths through such things. Furthermore, it introduces feverish illnesses and tertian agues and the raising of blood and sudden violent deaths, especially of those in their prime, and similarly, violence and wantonness and lawlessness and robbery and arson. As for the condition

of the air, it introduces scorching weather and hot winds, pestilence, the unleashing of thunderbolts and hurricanes and droughts. And for the sea, it introduces the unforeseen shipwreck of fleets through disorderly winds. Of the irrational animals and things growing out of the earth, it introduces a scarcity of those for human use, either by the desiccation of scorching weather or boiling or the beating of the winds or from fires in the stores.

When the star of Aphrodite alone becomes lord of the result, it in general causes things of the same sort as Zeus does, along with a certain additional Aphrodisian character. And particularly, for men it causes reputation and honor and happiness and abundance and good marriages and many children and pleasure in every union and the increase of acquisitions and a pure mode of living and reverential honorings. As regards the air, it causes temperate and wet and nurturing conditions, fine and clear air and abundance of water and fair sailing and good fortune and the full rising of rivers. And of the useful animals and fruits of the earth, it especially introduces abundance and good yields and profits.

When the star of Hermes alone assumes the lordship, it is in general the case that if it should be closely commingled[1] with each of the others, it is affiliated with their natures. And particularly, it is more productive of movement in everything. And in human effects it is acute and most practical and full of devices for the task at hand, but when it is in configurations with the malefics, it is productive of robberies and thefts and piracy and bad sailing, and is a cause of illnesses of dryness and quotidian agues and coughs and vomiting and wasting. It is productive of what appertains to priestly matters and the worship of the gods and royal revenues, and of the change of current customs and laws by its commixture with the stars on each occasion. For the surrounding atmosphere, since it is rather dry and moveable owing to its proximity to the Sun and the quickness of its whirling around, it is especially productive of disorderly, abrupt, and changeable winds, and it is, reasonably enough, productive of thunder and hurricanes and chasms and earthquakes and lightning. Also, it causes the diminishment of useful animals and plants and of rivers in its settings, but their increase

---

[1] This is the usual astrological term for the mixing of qualities and elements, but it can also be used metaphorically, as here, for a close or intimate relationship between two things.

in its risings.

When each planet happens to be in its own proper nature, it produces such things in an individual manner. But when one planet has commingled with another in accordance with the figurations and the alterations[1] of the *zōidia* and the phases in relation to the Sun, by analogously taking the commixture of their actions which is blended from the natures of the ones that have formed the union, it will create a specific characteristic for its effect which is complex. But since it limitless and impossible to distinguish in an articulate manner the particular effect for each commixture as well as absolutely all the configurations of whatever kind, it would be reasonable to leave such a form to the apprehensions and conceptions of the mathematician for the particular distinctions.

It is necessary to observe how the stars assuming the rulership have affiliation to the regions and cities for which the event is signified. For, if they are benefic and affiliated with those regions which are being disposed, and if they are not condescended to[2] by planets of the opposite sect, they will all the more produce the benefit for their individual nature, just as when they are not so they are of little help. But when the planets similarly assuming the lordship should be of a harmful mixture, if they should happen to be affiliated with the regions being disposed, or if they should be condescended to by those of the opposite sect, they will cause little harm. But if they should not happen to be so, they will introduce exceedingly much harm. And for those men having at their own births the most necessary[3] places (I mean the places of the phosphorescent stars and those of the pivot points) the same as those places that introduce the cause of general matters (that is, the same as the places of the eclipse or else the place diametrically opposite these), the degrees touching the places of the eclipse in relation to either of the lights, or the ones diametrically opposed to them, happen to be the hardest of all and the most difficult to prevent.

---

[1] *enalloiōsis*. This word does not properly mean 'exchange,' but merely 'a change from one state to another.' Perhaps he means the subtle commingling of planetary natures resulting from one planet's occupying the house, boundary, decan, etc., of another.

[2] A passive form of *kathuperter eō*, which we regularly translate as 'to be superior.'

[3] *anankaiotatos*.

21. Effects of the Eclipses and Comets That Arise[1]

The ancient Egyptians recorded the effects that arise from eclipses, most of which we mention briefly as follows. For total eclipses, the color black signifies the death of the ruler and depression and famine and change; red, affliction of the land; whitish, famine and death for the herds; purple, war and famine; gold-like, pestilence and death.

Of the winds, those blowing from the north or else another part of the horizon at the time of immersion[2] and continuation[3] signify depression in those nearby lands over which they should be blowing. In the purgation[4] of the eclipse, other winds will bring increase to the land under them. For example, the north wind will bring increase to the lands to the north, the south the lands to the south, and similarly for the remaining winds. If the land to which the purgative wind belongs marches against the one of the immersion, it will conquer by being superior. But if the eclipse should arise with two winds, and if it should be purged by one or two, one must distinguish in the same fashion. For, the winds of purgation reveal auspicious matters for the countries lying under them, those of immersion the opposite. And if there should be the same wind for immersion and purgation, it will depress the country, but no one will march against it.

While the Moon is in eclipse, whenever a shooting star should come running over it, it will reveal that a great tyrant will be depressed and will have his house in disorder. If the disk of the Moon should be totally eclipsed, the tyrant will be trapped within walls, being besieged by enemies. And if a star should come out, he will be taken captive by them. When the Moon is totally eclipsed, arising thunder signifies the purgation of the tyrant and depression of the land. When either the Sun or the Moon is undergoing eclipse, the onset of rain signifies death. And if the eclipse takes place at the same time as a rising, and it should hold

---

[1] There is no real counterpart to this material in Ptolemy, and some scholars have considered it to be authentic material from the source book of Nechepso and Petosiris.

[2] *emptōsis*. Literally, 'falling into.'

[3] *monē*.

[4] *katharsis*. In a ritualistic context this word has the sense of 'purification,' and it may be that the eclipse was regarded as bringing about such a "catharsis" for the regions in question.

sway for three hours until the purgation, the things signified will come to pass three months after the eclipse; if the eclipse takes place four hours after rising and lasts for two hours until it should be purged, the things signified will come to pass six months after it; and the time will be judged similarly up to the twelfth hour.

In general, they say that when the Moon is undergoing eclipse in Aries it signifies that there will be a dearth of everything; in Taurus, the destruction of grain; in Gemini and Cancer, an abundance of grain and wine; in Leo, plenty of grain in the plains; in Virgo, the destruction of cattle and fruit trees; in Libra, the destruction of grain by locusts and disease; in Scorpio, pestilence; in Sagittarius, rain and hail; in Capricorn, there will be grain in the plains and great winds; in Aquarius, the destruction of the grain-supply and of the grain in the plains; in Pisces, the early fruiting of grain.

And they say that the Sun undergoing eclipse in Aries points to an abundance of grain and a healthy year; in Taurus, the destruction of grain by locusts; in Gemini, violent pestilence; in Cancer, much rain and scarcity of grain; in Leo, scarcity of grain; in Virgo, the east wind blows for three months; in Libra, thunder and famine;[1] in Capricorn, scarcity of grain; in Aquarius, an abundance of grain; in Pisces, little rain.

In particular, they determined that when a eclipse takes place in Aries there will be the greatest affliction in Egypt and in the places over against Syria, and deaths and plots and destructions for the rulers of those places, and the expulsion of men of repute, and clashes of armies, and seizures and conflagrations; in Libya, the uprising of the multitude and danger to the leader and to the leaders east and west.

In Taurus, a dearth of grain in Egypt and instabilities of the multitude; when the eclipse takes place from the fourth hour to the ninth, wars in Media and in Elymais; in Cyprus, grain-rust; in Asia, celebrations, festivals, plenty; when the eclipse takes place from the rising hours, there will be trouble in Syria, and the ruler of Syria and Egypt, after having quarrelled, destroy each other after a year and six months, and are succeeded by others; when it takes place from the setting hours, there will be defeat and depression for those inhabited regions to the east.

When the Sun undergoes eclipse in Gemini in the first three hours,

---

[1] Scorpio and Sagittarius lacking in the paragraph.

they determined that the one ruling Asia will die after a year and the men of the first rank will be cut down by the crowd; when it undergoes eclipse in the last three hours, there will be death and destruction in Italy and Cilicia and Libya and in settlements to the east; When the Moon is undergoing eclipse in the first three hours, serious harm to the king of Asia and destruction for the inhabitants and quadrupeds, especially for cattle; in the second three hours, slaughtering in Libya and Syria and Babylonia; if in the fourth three hours, certain parts of Egypt and Libya and Cilicia and Rome will be oppressed, and those who are subordinate will be harmed, chiefly by those who are superior.

When the Sun is undergoing eclipse in Cancer in whichever three hour period, it signifies affliction over the whole earth, and instabilities from rising to setting for the inhabitants; for the Moon, the ruler of Syria will clash with another ruler and a certain great man will be destroyed, and the leader will be given up by the multitude, and prominent places will disappear by earthquakes, and esteemed men will be destroyed; if in the last 2 three hours periods, there will be destruction in Babylon and Ethiopia, tranquillity in the Indies, disappearance of animals everywhere.

When the Sun is undergoing eclipse in Leo for the first three hours, it signifies that an army of barbarians will fight with the Hellenes and overcome them; if for Egypt in the second three hours, the greatest man will be destroyed and there will be troubles and plundering and violent seizures; if in the third three hours, many extraordinary things will occupy Phrygia and Cilicia and Thrace; if in the fourth three hour period (which is the time for setting), it signifies the assault and fall of barbarians; when the Moon is undergoing eclipse in Leo for the first three hour period, it signifies that a leader will march against Cyprus after a year with a great multitude and after many have gone there from Egypt, and after many men have died, it will not turn out successfully; in Babylonia, a leader will cause a revolt, and the western lands will kill their ruler and from such revolution the country will be destroyed; if in the second three hours, it reveals that the sea will be in turmoil; if in the final three hours, it reveals clashes between the throngs of Egypt and the inhabitants to the east.

When the Moon is undergoing two digits[1] worth of eclipse in its

---

[1] An astronomical measurement equaling 1/12 of the apparent diameter of the Sun or Moon.

southern part in Virgo, it signifies that the greatest city will be laid waste and the notable men depressed and their children taken away, and much savagery and distress will arise from the mass-rule, and those craving assistance will appeal to the leader of Egypt; if the northern half or third of the disk is undergoing eclipse in the second three hours, it signifies a sad plight for the Egyptians and that a ruler from without will make an expedition against Asia and there will be slaves and betrayal, and many will revolt from the former leader; and if it should undergo eclipse in the final three hours, it signifies that much affliction is made for the inhabitants to the east. They also gave the same indications for the solar eclipses.

When the Sun is undergoing eclipse in Libra (or the Claws of Scorpio) during the first or second period of three hours, it signifies that there will be much rain in the places of the sea toward the north, so that it will not be possible to harvest the crops; the events will be in Arcadia, Sousiana, Bactriana, Ethiopia and in the region around the Euphrates; when it should undergo eclipse from the fourth to the sixth hour and should encircle the mouth of Scorpio and should be purged from the north, it shows that after nine months the king of Asia will murder those who have plotted against him, and there will be much trouble in Cilicia, Macedon, Libya, and Italy, and three years after the time of the eclipse the king of Egypt will wage a war against the king of Syria and will be defeated, and in Egypt the legions will assemble and after having formed a faction, the principals will be done away with by the crowd; if the Sun undergoes eclipse in the third three hour period, there will be disease amongst the inhabitants of Phoenicia and Cappadocia, and in Syria the death of dogs and thereafter humans; when the eclipse takes place during the tenth and eleventh hours, it signifies death for wild animals and those under the yoke. And when the Moon undergoes eclipse for the first three hours, it declares that every distress and unpleasantness will be engendered in every land, and that the strong will be thrown against those subordinate to them as the public authorities also force their rulers to flee; if it undergoes eclipse from the third hour to the seventh, it will cause relaxation in the Vale of Syria and Phoenicia and Libya and Egypt; if it is undergoing eclipse in the ten and eleventh hours, it signifies uproar in Ionia and war in the places by the sea and a dearth of crops.

When then Sun has undergone eclipse for the second and third hour in Scorpio, it will cause a war of the Galatians against the Hellenes, and in Libya the earth will bring forth many wild beasts; when it has

undergone eclipse from the third to the fifth hour, it signifies unpleasantnesses for the rulers of Armenia, Cappadocia, Lydia, Phrygia, Ionia, Hellespontus; when it has undergone eclipse in the third three hour period, it shows desolation in the lands to the east as cities appeal to cities for help; when it has undergone eclipse in the final three hours and has set before being purged, it reveals that the land to the east will disappear after a year and its ruler will perish. And when the Moon has undergone eclipse in the first and second hour, it shows that there will be scarcity in the inhabited regions; if in the third and fourth and fifth, that there will be war in Syria and Cilicia and Phoenicia and Egypt, and many locusts and wild beasts will consume the crops, and many incredible signs will ensue; if it should undergo eclipse in the eighth and ninth hours or up until setting, it signifies that the multitude in Egypt will depose the leader and great men will be done away with, and it signifies mishaps in Euboea and the land of Persia.

If the Sun has undergone eclipse in the first four hours in Sagittarius, the Cretan tribe will have war, and factions and war on all sides; if in the fifth or sixth or seventh hour, it shows war in Iberia, Scythia, Hellas, assault by barbarians and war in Syria, destruction in Babylon; if it has undergone eclipse from the eight hour to the twelfth, there will be upsets in coastal cities, and the common weal of these cities will perish, and there will be controversy between the rulers of Asia and Egypt, and it signifies that the Sousianan land will be overrun by its neighbors. If the Moon is undergoing eclipse in the first four hours, the signs will be military movement, upheaval and fears amongst those holding the common weal, and diseases of the eyes in the autumn and in many places—in Caria, Ionia, Egypt, Arabia, Babylonia, Mesopotamia and in the lands along the Nile and Euphrates up to the Red Sea and Elymais—and the year will be full of deceits and cold all around and full of sorrow as wretched suspicions are engendered in men, and one schemes with the slaves of another as malefactors rob their neighbors and levies of money are made against the wealthy; if it prevails from the fourth hour up to the tenth, it signifies expeditions of barbarians against the Hellenes and uproar in Macedonia and the fall of the principals; if in the remaining hours, it shows that those who inhabit the east will besiege them as wild beasts will devour their dead.

When the Sun is undergoing eclipse in Capricorn at about the first three hours, it signifies affliction for the inhabitants to the south; if at about the second three hours, it shows affliction for Elymaia, the Persians, Media, Germania, India, and for the inhabitants to the east and

rising quarter; if in the third three hour period, it signifies war for the inhabitants of Pontus, and also for the inhabitants of Asia and Cyprus and those to the south, and furthermore, it signifies disease and the destruction of the fruits and plants of the earth; if in the final three hours, it signifies the perishing of quadrupeds in the west. When the Moon has undergone eclipse in the first three hours, it signifies that a great man from Asia will wage war against Egypt and the leader will be taken prisoner and that of the people, some will perish, others will be subjugated; and that after the leader's release, there will be internecine warfare and rule of the people, and the principals will be cut down, and others will cause revolt against the leader, and one will steal possessions from another, and that their masters will ask for more sustenance due to famine; if it should be undergoing eclipse in the next hours up until the eighth, there will be attacks of intermittent diseases from rising to setting, and Phoenicia will be under siege from without, but the besieger will accomplish nothing because the *zōidion* of Ilithyia, which is headless, shares with Capricorn; if it is undergoing eclipse in the final hours, or else should set while having some part in eclipse, it signifies that an army from without will come to Asia, and the former ruler will be captured after having been left behind by his own people, and after some time those who plotted against the ruler will pay their respects to justice.

When the Sun has undergone eclipse in Aquarius in the first three hours, it signifies affliction for the parts to the east (Mesopotamia, Arabia, the Vale of Syria, Egypt, Ethiopia, Libya) and for all the regions to the west, and that there will be assemblies of the multitude; if it is undergoing eclipse in the second three hour period, it will cause damage to the budding fruits and it will ruin with inundation many plants that have just sprouted; if in the third three hour period, it reveals that there will be strife and factionalism in Italy, Cilicia, Libya, Laconica and for the same cities with each other; similarly, if in the final three hours, it signifies the same things. When the Moon is undergoing a total or half eclipse in the first three hours, it signifies that many troublesome and grievous things will be imposed by the rulers in Cilicia; if in the second three hour period likewise; if in the third, it signifies that there will be something extraordinary and full of sorrow around Cyprus, and that the Tyrrenians and the Italians will encounter serious illnesses; if in the final three hours, it signifies that the people in the environs of Libya will fight with the inhabitants of the cities, and

that their fruits will be gathered by others and their roads closed.

When either the whole or half the disk of the Sun is undergoing eclipse in Pisces in the first three hours, it reveals that the ruler of Asia will be depressed by barbarians and much will be wasted, and after a three year interval or a little more, another will assume power; if it undergoes eclipse in the fourth and fifth hours, it signifies that Egypt and Syria will be troubled from many sources; if in the seventh or eighth hours, that Armenia, Cappadocia, Phrygia, Ionia, Lydia, Hellespontus will fall upon hard times; if it has undergone eclipse in the tenth and eleventh hour, it signifies that there will be death for men from the barbarian lands to the Hellenes, and pestilence in the places by the sea. And when the Moon is undergoing eclipse in the first three hours, it shows illness, trouble, sales, seizures in Egypt; if in the second three hours, it reveals that there will be sorrow over the child of the ruler, and destruction for the ruler himself, and difficult and dangerous illness, and that in Cyprus locusts will cause much damage; if in the third three hour period, there will be pirates everywhere at sea; if it undergoes eclipse in the final portion of hours, it signifies that fish will be caught everywhere, and that the Medes will be at war with each other. And when the Moon, or the eclipse itself, is the of the same color as the sky, it signifies the death of men on all sides.

And in general, when the eclipse takes place in Capricorn, Aquarius, Pisces, Aries, they prognosticated it as meaning harm to kings, while in Taurus and Gemini and Cancer and Leo, instabilities and disturbances and conflicts of the masses, and in Virgo and Libra and Scorpio and Sagittarius, marshy conditions[1] in sacred places and common ones and countries. And they observed that the eclipses of the Moon and Sun that take place in the same month at the diametrical opposition are productive by means of a commixture of the aforementioned effects of each eclipse. And in order that we should not make these comments too long, let this be said so that the intelligent can decide for themselves.

---

[1] *helōdēs*?

22. Concerning the Signs[1] During the Eclipse

Let there be added in this section the things that arise during eclipses. If, then, while the eclipse is taking place, stars should shoot toward the lack of the Moon, they will indicate a struggle of armies in the zone associated with the *zōidion*. If a storm should spring up in the eclipse of the Sun or Moon, it reveals that there will be a death-bringing plague.

When the Sun should be undergoing a total eclipse in Aries or else, having been obscured, if should become like a mirror or as having the beams of the Moon without the rays, it will signify the destruction of great and famous men in Syria. And if such should appear in Sagittarius, it signifies that for two days it will be more intense and larger. If [the Sun] should become red for the whole day so that even the ground reflects the flush, it shows the destruction of fruits and men and that there will be troubles in many places. And if in Gemini it should be become blood-red from rising until setting, it signifies that there will be much affliction and a dearth of fruits in Libya and Cilicia. And if in Cancer it should become blood-red, it will disturb the queen of the Indes and of the Syrians and of the Egyptians. If in Virgo,[2] it declares that there will be slaughter and insurrections of the multitude against the leader. And if in the Claws it should become red, it makes the multitude defect from their ruler, but when it rises faint, it signifies that there will be war and narrow straits in Libya and Cilicia and Italy and Phoenicia and for those who dwell to the west. And in Scorpio, it will reveal something wicked in Libya and Ethiopia. When in Sagittarius,[3] if something like a comet should have risen red, it signifies war with the leader of Asia; and if it should spread out its hair toward the north, it will produce distress and a dearth of the fruits of fruit trees. When it has become obscured in Capricorn, it signifies uproar and wintry weather under it. And if in Aquarius it becomes red, it makes explicit that encampments will be set against the friends of the southern

---

[1] *sēmeios*. This is sign in the sense of a portent, not a division of the zodiac.

[2] The delineation for Leo is lacking in the text.

[3] The subject would seem to still be the Sun. However, out of context the passage could also read "if something like a comet should have risen red in Sagittarius."

king. When in Pisces, if a comet should arise, and some other sacred star should be seen outside of the course[1] they say that there will be troubles and slaughter in Egypt and Syria, and many extraordinary and indecent and monstrous things, and instability for a long time.

If when the Sun is in Aries, stars should be seen in the day, they reveal insurrections and slaughter. And when the Sun[2] is in Sagittarius, [3]if a star should be seen by day, it declares that there will be war in Egypt and Asia. And when in Capricorn, if a sacred star should race through making a great light, it signifies distress and calamity in the coastal cities in the countries to the south. When in Aquarius, if stars appear by day, it proclaims a war in Egypt and assemblies for injustice. When in Pisces, if a certain star should be seen by day in whatever place, it signifies restrictions for the men at that place and an increase of afflictions and slaves who have hidden.

And they indicated that total eclipses under the earth were the major causes of earthquakes. And that the royal trigon through Aries and Leo and Sagittarius also rules in the royal court. And that when the Sun is undergoing eclipse, death is signified for the tyrants and leaders for the east and Asia, while when the Moon was in eclipse, for those in Europe and the west. And especially, that when the Sun is undergoing eclipse in Aquarius and Leo, it signifies that there will be barrenness, the drying up of rivers and waters—for Aquarius, of the waters to the north; for Leo, of the waters in Egypt and the south. And that it signifies that the daily retreats, floods, tides of Oceanus, of the Atlantic Ocean, and of the Red Sea in both east and west are moved and made to oscillate by the risings and settings of the Moon.

---

[1] Evidently, the ecliptic, where the planets run their course.

[2] Again assuming here (and in upcoming the next few sentences) that the understood subject here is the Sun, although out of context it could also read "if a star should be seen in Sagittarius by day."

[3] Delineations for Taurus through Scorpio lacking. Apparently another lacuna in the text.

23. Concerning the Indications of the Arising of the Dog Star and of the Stars Accompanying It

The wise Egyptians born long ago also observed the arisings of Sothis[1] in the 25th month of Epiphi and they set out the effects of these arisings. I will communicate a few, easily detected effects from among those which are greatest.

When Sirius rises gold-like it becomes profitable for all; for, it reveals fertility and the best things in the land, and it reveals the rising and flooding of the waters in due season and in moderation. And makes a similar revelation for the sowing and the remainder. But when the star rises dark, everything will be the opposite, and offspring will scarce and foetuses will be aborted.

When the star arises great and bright with a north wind blowing, it reveals the moderate rising of the waters, and that the remaining matters are for the sake of what is beneficial, seeds and necessaries and fertility; and it reveals the king's victory over his rivals. But when it rises small and gloomy with a north wind blowing, it signifies that outsiders will march against the country and it will not turn out well, and that the rising of the Nile and the flooding of the waters will be auspicious, and honorariums will be reduced in amount. And if it rises great and bright with a west and southwest wind blowing, it reveals abstinence and death, and due rising of the waters and famine. And if it rises great and bright with a northeast wind blowing, it signifies that the king of the land will abdicate his throne and become obscure, and that there will be war. But if it rises small with a northeast wind blowing, it signifies that the rising will be moderate, and that the regions of the Ethiopians will be conquered by force. And if it rises black, it makes pestilence; if pallid, illnesses; if fiery, war and slaughter.

One must also investigate the Moon and the five stars, what manner of figure and motion and color they have in relation to the star in its arising. For, the color signifies the affections, the figures and kind of motion or the stations make the activity more powerful or feeble. Every

---

[1] Along with the Dog Star, this is another name for Sirius. The Sothic or Egyptian year of 365 1/4 days took its name and definition from this star, for the Sothic year was determined by the heliacal rising of Sirius. This year is called "mobile" because the rising of Sirius gradually drifts through the seasons due to the slight difference between the sidereal and the tropical year.

star when it is farthest from the earth shares in a certain manner in the power of the higher star; but when it is nearest to the earth, it partakes of the power of the lower; and when each star moves with motions in the middle, it has its own power free from the participation of the other stars. When the star of Kronos comes to be farthest from the earth, it becomes coldest and co-disposes things on the earth in such a way. And when the Moon happens to be nearest the earth, it alters things upon the earth more at that time than in any other of its positions. The intermediate stars, as I said, share the power of the others. As for their motions and positions, then, one must also investigate the actions. In their stations each of them signifies, and in the second station even strengthens, the effect of the power of the star. The Moon causes the most easily detected indications among the effluences of the stars, and the remainder of the stars do so in relation to each other.

When the star of Ares and that of Kronos happen to be in the Moon's places of eclipse without benefics, they will be a contributing cause of pestilence, especially around the feet of Gemini and the breast of Cancer, and their first magnitude stars, and the Manger, the breast of Leo, and the faint star upon the breast of Virgo, and the last star of Libra, and the southern star in the Balance, and the forehead of Scorpio, and the stars around the left hand of Sagittarius, and the two stars in the tail of Capricorn. And when an eclipse of the Sun and Moon takes place in these parts or even separate from them, if it is enclosed[1] by malefics while Hermes is afflicted together with it, there being no witnessing by benefics, it will be made most difficult, and especially in the tropical *zōidia*. For, the eclipses upon these *zōidia*, and especially those of the Sun, cause earthly[2] events, while eclipses upon Leo cause afflictions of kings and the barrenness of rivers.

One must observe, then, the summer tropics and the winter tropics and the other tropics[3] and the nearest conjunctions that take place in them. One must also investigate how the other five planets are related to them, and thus conjecture the event about to take place. For, when Ares alone bears witness by presence or diameter or square, one must

---

[1] See section 15 for a definition of enclosure.

[2] *kosmikos*.

[3] See Book I section 13 of the *Tetrabiblos* for a passing remark about another set of "tropics" defined by the ascending and descending motion of the Moon.

suspect conflagrations for the underlying country with which the *zōidion* is associated. When Kronos alone bears witness, one must suspect the effects of Kronos, that is, frost and the coldest things. Whence, it is necessary to look into the conjunctions and whole moons that have taken place previously for the tropical and equipartite *zōidia*, and the ones in between up to the next turnings, lest perchance they should be witnessed by benefics or malefics, and to take the condition, that of the next three month interval, in relation to them; and to look into monthly matters from the conjunctions by month, and yearly matters from the crescent figures of the Moon, and the half moons, convex moons, whole moons and conjunctions. Furthermore, when the five planets are morning risers and when they are additive in the season of rising of Sirius, or even just some of them (especially Aphrodite and Hermes), they will make the risings of the Nile fine and great and seasonable. And each of the three Kronos, Zeus, and Ares was also observed, that when they are of the morning condition they make risings; and that when they are of the evening and setting condition, they make the opposite.

The effects that the 5 planets produce in the twelfth-parts in accordance with the rising of the star are these: Kronos in Cancer signifies that the king will leave his throne behind or even die, and that factions and changes will be made in the royal retinue, and that the rising of the Nile will be slight, and that there will be scarcity of offspring; Kronos in Leo, that the risings will be seasonable, there will be affliction of the outer places, a multitude of flocks, destruction of men; in Virgo, that there will be abstinence and instability over the whole earth, and that the crocodiles will be more savage, the deaths many, and there will be assaults of demons, and burnt-offerings to put the dead to rest, and an abundance of dry crops; in Libra, it signifies that there will be war in Egypt and insurrections, and that the rising of the river will be much in the first year, little in the second and swearing of the priests, in the third an abundance of offspring; in Scorpio, it signifies deaths for the entire inhabited world and rising and little grain; in Sagittarius, it signifies the destruction of the leaders of Egypt, and that the taxes will be unbearable and there will be sacrilege; in Capricorn, that there will be war in Egypt, destruction of the friends of the king or even of himself, and that the poor will be rich and the rich will go begging, and that the statues will be stolen, and there will be anarchy; in Aquarius, it shows that two kings will wage war for the

sake of rule over each other, and that the rule will not come to children, and that the rising will be slight, and that the sowing and the plants will bear good fruit, and that there will be pestilence; in Pisces, it signifies that the rising will be much and there will be deaths, and a relative of the king will perish; in Aries, it is a cause of much affliction in the world, and a multitude of offspring, and the destruction of men; in Taurus, it signifies good things for the earth, and that the rising will be much and the water polluted, and that there will be deaths of the young; in Gemini, it signifies deaths for the whole inhabited world, and the Nile will come up moderately.

Zeus in Cancer in the season of the rising of Sirius shows that the king is not true to his friends, and that there will be rising and a good yield of grain; in Leo, it shows that the king will be afflicted and that a friend rejects him in death, and that there will be rising and inundations, and blight on barley and rice-wheat; in Virgo and Libra and Scorpio, it signifies that the king of Egypt will leave his throne behind and will be unsettled and that his women are braver, and there will be offspring in the outer places; in Sagittarius, it signifies unsettlement and that the rising will be in good order; in Capricorn, it will reveal that someone makes hostile demonstrations against the king and he will conquer, and that the king will flee by day and will withdraw; in Aquarius, it shows that the king will be mighty, and that there will be rising and villainy of one of the king's retinue; in Pisces, it signifies that the rising will be suitable and there will be a death of a king, and in the land of Elymais there will be the destruction of farmers; in Aries, that the rising will be great and seasonable, and that the leader of Syria will perish; in Taurus, it indicates good things and a multitude of flocks; in Gemini, that the rising will be seasonable, but it will be weak.

Should the star of Ares happen to be in Cancer during the rising of Sirius, it will produce a rising that is seasonable, the destruction of a superior person, drought in the outer parts; in Leo, a liberality of fruits, and a rising that is late; in Virgo, matters in Syria and in Egypt will be well; in Libra, it signifies a moderate rising and a good yield of dry grains, and death for those who conceive; in Scorpio, it signifies pestilence in Egypt and thunder and hail; in Sagittarius, it will produce instability in Syria; in Capricorn, it will produce a great rising, and the crocodiles will cease much of their savagery, and the death of a sacrificial victim, and famine throughout the region; in Pisces, death of the king, and a rising after the new blossoming; in Aries, it signifies

that the leader of the land of Elymais will die and his children will not succeed him; in Taurus, it reveals moderate rising and good yield, and that the gods will receive prayers will favor; in Gemini, it signifies that Syria will be unsettled and there will be lack of rain.

When the star of Aphrodite happens to be in Gemini in the season of the stars' rising, it signifies that the rising will be sufficient and there will be plenty of pulse; in Cancer, it signifies good things in Egypt and rising and the destruction of leaders; in Leo, the assembling of the masses, and the lightening of prices; in Virgo, an abundance of dry grains, and the increase in the female sex and an increase in adultery.

When the star of Hermes is in Gemini at the rising of Sirius, there will be moderate rising and happiness amongst the people, and the king will prevail; in Cancer, it reveals sacrileges and sins; in Leo, rising and much grain; in Virgo, the sowing will be fine and seasonable and there will be strength in the ruler of Syria.

From what has been said, one must make the commixtures of effects whenever they (or some of them) should happen to be in the same *zōidion* in the season of the stars' rising. When the Moon happens to be with Kronos in the rising of Sirius, the *zōidion* upon which they are found signifies for the land with which it is associated that it will be ruined with war and pestilence and the animals brought forth; when the Moon is with Zeus, it shows the death of great men, peace, and good yield; with Ares, that there will be a black bilious pestilence and war and conflagrations; with Aphrodite, illnesses and abortions of women; with Hermes, it signifies that the season will be unwholesome to the young and adolescent. One must investigate with what country the *zōidion* is associated and in one sort of limb it is taken and in this way make conjectures about diseases. And furthermore, one must survey the relaxations and intensifications from the lights[1] of the Moon, and the phases and powers of the stars.

Furthermore, if as the Egyptians are keeping watch at the arising of Sirius, thunder occurs from the first till the seventh hour, there will be utter affliction and barrenness in Egypt, and the inundations will be irregular and the air wintry. When the star has risen great and white and lacking in color, it signifies that the floods for the Nile will be great and there will be a good yield, but when it is fiery and ochre-red, there will be war. If while it is great, the stars which are proximate to it should

---

[1] Presumably its phases.

be dark, there will be famine; but when it is small and pale along with the neighboring stars, the rising will also be small and there will be a scarcity of fruits over the whole earth. If a short, cloud-like line is observed making a section from the star to the east, and if the extremity of the line should be fiery, there will be disturbance and the lesser of the rulers will overcome the greater; but if the line is made fiery and long while making a section from the south to the north, and the extremity should be like a lamp, it signifies war and death for the whole country.

24. Concerning the Colors in Eclipses and Comets

One must also observe the colors during the eclipses, either those of the lights themselves or of the structures that occur around them, such as shafts or the like. For, when they appear dark or sallow, it becomes indicative of what was said for the nature of Kronos; when white, of what was said for the nature of Zeus; reddish, for the nature of Ares; yellow, for the nature of Aphrodite; multi-colored, for the nature of Hermes. And if the color should appear in the whole of the bodies or of the places surrounding them, the event will concern the greatest parts[1] of the countries, but if the color should appear in a part, the event will concern that part alone[2] along which is the inclination[3] of the property.

---

[1] This is somewhat ambiguous. It may mean the greatest regions of the countries in question, or it may refer to the greatest part of the *zōidion* (that is, the *zōidion* regarded more or less as a whole), to which is subject a certain country. (Remember that in the discussion of the *zōidia* the country rulerships were assigned first in general, that is, according to the *zōidion* as a whole, and then according to separate parts of the *zōidion*.) This first interpretation is perhaps more grammatically natural; however, the second seems to make better sense of the upcoming reference to inclination.

[2] As in the previous note 1, this could mean either a particular part of a country, or else the particular country subject to a particular portion of the *zōidion*.

[3] *prosneusis*. This seems to be the great circle drawn through the celestial poles and the part of the eclipse where the color is, which "inclines" or is oblique to the ecliptic. *Cf.* the end of section 5. Or it may refer to the place where this circle cuts the horizon.

For the general conditions, one must also observe how the surfaces[1] of the comets are solidified[2] either at the time of an eclipse or at any time whatever, such as the surfaces of the so-called Planks, Trumpets, Casks, and such like, as being by nature productive of the [properties] of Ares and Hermes, of wars and scorching conditions and the concomitants to these. And they indicate through the parts of the zodiac at which their solidifications,[3] as it were, appear, and through the inclinations of the hair by figure, the places upon which the event falls. And through the shapes of the solidifications, as it were, they indicate the species of the effect and the genus for which the affect will ensue. And through the time that they endure, the duration of the events. And through the their relation to the Sun, the commencement, since when they appear in the east, they signify a quick commencement, and when they appear in the west tardy one.

Of comets, one is called Horseman,[4] a sacred star of Aphrodite, having the magnitude of the Moon when it is full, quick in motion, glittering in itself when it has the mane and the extremity behind, and it is born in the same direction through the twelve *zōidia* in the cosmos; and when it appears it brings about the quick fall of kings and tyrants and rapid changes in the affairs of these countries at which it is deprived of its hair.

The Sword Fish,[5] belonging to the star of Hermes, appears mighty and rather sallow, having oval rays around it. When it makes it appearance in the orient, it signifies a plot and poisonings for the king of the Persians and Assyrians by his satraps; when it appears in the occident, it makes a similar revelation for the inhabitants to the west.

The Torch,[6] belonging to the star of Ares, is quite large and fiery, similar to flickering torches. When it appears turned around toward the east, it signifies drought in Persia and Syria, and thunderbolts, the destruction of fruits, and conflagrations in the royal courts; when it appears turned around to the south, it signifies affliction for the

---

[1] *epiphaneia.*

[2] *sunistamenos.* This refers to the comet head acquiring a clear form with distinct characteristics. [RH]

[3] *sustasis.*

[4] *Hippeus.*

[5] *Xiphias.*

[6] *Lampadias.*

inhabitants in Libya and Egypt, likewise also a multitude of shields; when turn to the west, it again indicates these afflictions for the inhabitants.

The Comet[1] is said to be of Zeus in nature, appears somewhat meek and only shines in the mane, and it is silvery and twinkles a great deal so as not to look straight in the face, and it has a male face in it, of god so it seems, whence wherever it should rise and verge, if it is in Cancer or Scorpio or Pisces, it signifies the good benefits of Zeus.

The one with the name of Disk,[2] being of Kronos, is round and has an amber color similar to Kronos, and is amorphous. Rays are scattered around its periphery, and it is of one face and is similarly disposed for every clime. For, it incites wars of every sort in every country, and produces the death of a great king and lowers the reputation of the authorities.

There is another comet, rose-like and great, rather circular, and it is called Midwife,[3] having the face of a maiden, having its rays golden in the circle of the head, sweet in aspect, similar in color to a mixture of silver and gold, and it signifies the cutting down of men and the change of matters for the better and a quittance for those who have lain down together.

There is another comet, the titan who is called Typhon,[4] exceedingly harsh and fiery, amorphous and slow-moving. It has more hair more behind, but it is accustomed to follow the Sun in the extremities of the northern pole. When it has appeared, it is the cause of much affliction, the destruction of fruits and of kings both during rising and during setting.

The Planks[5] and Bearded Stars,[6] along with others, are assembled outside of the zodiac in the northern part.

---

[1] *Komētes.*

[2] *Diskeus.*

[3] *Eilēthuias.*

[4] *Tuphōn.*

[5] *Dokidēs.*

[6] *Pōgōniai.*

25. Concerning the Significance of Meteorological Phenomena[1]

Careful observations of the [signs][2] that arise around the Sun, Moon, and other stars are useful for the particular prognostications of what is indicated. One must observe the Sun upon its rising, then, for the conditions in the day, but upon its setting for the conditions at night. And one must observe the figurations to the Moon for the extended conditions, since for the most part each figure foretells the condition until the next. For, when the Sun rises or sets clear, unobscured, stable, and unclouded, it is indicative of fair conditions. But if it has its disk multi-colored or reddish, or sends out red rays, either outwardly or as circling back upon itself, or has the so-called parheliac clouds[3] on one side, or yellowish cloud formations and, as it were, long drawn out rays, it is indicative of severe winds. And if it has its disk dark or sallow when it is rising or setting with clouds, or has one or two halos around it, or parheliac clouds on both sides and sallow or dark rays, it is indicative of storms and rain.

One must observe the Moon while it passes through conjunctions, whole moons, or quarters, for three days before or three days after. For, when it appears thin and clear and has nothing around it, it is indicative of fine weather. But if it is thin and red and has the whole disk of the unilluminated part distinct and a little shaky, it is indicative of winds, especially of those towards which it makes its inclination. And if it is seen to be dark or sallow or thick, it is indicative of wintry and stormy conditions. One must also observe the halos that are made around the Moon. For, if there should be one, and it is clear and gradually wasting away, it signifies fine weather. But if there should be two or three, it is indicative of storms. If they are yellowish and as it were broken, they show winds during these storms. And as for the Moon generally speaking, whenever it is bright and clear, it is indicative of fair weather; whenever red, of wind; whenever dark and gloomy, of water.

Also, the halos which assemble around the wandering stars, and the bright, non-wandering stars, indicate what is appropriate to their colors and to the natures of the enclosed stars.

---

[1] All but the second to the last paragraph of this section is a close paraphrase of the last section in Book II of the *Tetrabiblos*.

[2] Not zodiacal signs but signs denoting 'indicators'. [RH]

[3] Known to us as "Sun-Dogs." [RH]

Of the non-wandering stars which are near together in a group, we must carefully observe the colors and the magnitudes. For, if they look brighter and larger beyond their customary appearance, wherever they are they signify winds from the appropriate place. And of the cloud-like clusters of invisible stars, such as Praesepe and such like, whenever in clear weather the structures are seen to be faint and as it were invisible though thickened, it is indicative of a load of water; but if they are clear and continually twinkling, they are indicative of much wind. And of the stars called the Asses on either side of Praesepe, whenever the northern ass should be invisible, it signifies that the north wind will blow; if the southern ass, the south wind.

Of the phenomena in the sky that come about from time to time, clusters of comets always foretell droughts and winds, and great ones insofar as the solid mass is made of more comets and reaches over a great expanse. If rushing and shooting stars should originate from one angle, they point to a wind from that angle; but if from opposite angles, they point to an instability of winds; and if from the four angles, storms of all kinds. Likewise, when there are clouds similar to tufts of wool, it will sometimes show storms beforehand. And the rainbows that form from time to time signify beforehand storms from clear weather, but clear weather from storms.

In clear weather, when fine clouds like spider webs are born along, it indicates that the air will be powerfully cold all around. But when the air is clear and cloudless and without mist, and the Moon is under the earth, whenever the stars should suddenly become faint, they signify storms. Whenever a meteor[1] should appear in the heaven over a flame-colored interval, as if kindled, it signifies war. When the heaven appears extremely dark, it signifies the drying up of rivers and cisterns; if it appears sallow, it signifies the destruction of masters. When two Suns, as it were, appear from the parheliac clouds, it signifies that two kings will have against one another, and at the clime where the greater appeared, he will be victorious. When the Sun appears deep-blue while rising, it signifies famine and pestilence for the whole earth. Fogs in the mountains cause stillness; those pouring down and dispersing cause a north or northwest wind. When spring or autumn droughts appear in the west, they foretell a northwest wind; in the east, an east wind. And winds beat back every storm except from the east, and they call that one

---

[1] *phlox*. Literally, a flame.

forth before its time. However, when the peaks of mountains echo in fair weather, they signify the production of winds. Similarly also, sea-coast promontories echoing in fair weather call down a sea wind; and when there is much wind, if the swell does not vomit forth violently, it indicates that the storm will be of long durations.

And a great many other things were observed by the ancients for prognostication, but I believe these are sufficient for the prognostication of the remainder. And let the theory of universal inquiries have been summarily outlined by us to such an extent based on the things said by the ancients. We will begin with the genethlialogical kind in the following sections in keeping with the appropriate sequence, and with a conciseness similar to what has gone before.

End of the first book.

Appendix I
Translation Conventions

The following words consistently translate the indicated Greek word.

ruler, rulership: *oikodespotēs, oikodespoteia*
ruler: *kurios*
master, mastership: *despotēs, despoteia*
-lord: *-kratōr* (as in *horatokratōr*, lord of boundaries)
-steward: *-dektōr* (as in *oikodektōr*, steward of the house)
co-ruler: *sunoikodespotēs*, see notes to chapter 13.

zōidion: zōidion (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
place: *topos* (See **General Note** in Paulus Alexandrinus.)

sect: *hairesis*
boundaries: *horia*
face: *prosōpon*
trigon: *trigōnon*, i.e, triplicity.
house: *oikos*
kinship, familarity, congeniality: *oikeiōsis.*
affiliation: *sunoikeiōsis.*
dwelling: *oikotēr*
exaltation: *hupsōma*
depression: *tapeinōma*

figure: *schēma*
figuration: *schēmatismos*
configuration: *suschēmatismos*
to figure: *schēmatizō*
to configure: *suschēmatizō*
to come to the attention of (by application, etc): *hupodedeiktai*

east: *heōios* (also sometimes translated as 'morning')
west: *hesperios* (also sometimes translated as 'evening')
oriental: *anatolikos*
orient: *anatolē* (sometimes in plural)
occidental: *dutikos*

occident: *dusmos* (sometimes in plural)

to contemplate: *theōreō*
to regard: *epitheōreō*
to scrutinize: *katopteuō*
to testify or bear witness to: *epimarturō*

All four of the above words appear to refer to aspect relationships. The words *theoreō* and *katopteuō* refer to aspects in either direction, i.e., into preceding and succeeding signs. However, *katopteuō* seems to have a negative overtone suggesting that it refers particularly to difficult aspects. The word *epitheoreō* is limited to aspects into the succeeding signs but, like *theoreō*, can refer to both difficult and good aspects.

hurling of rays: *aktinobolē*
superiority: *kathuperterēsis*
to tithe (in the active sense of to levy a tax): *epidekateuō*

hōroskopos: *hōroskopos*
to mark the birth-hour: *horoskōpeō*
to divide the hour: *Hōronomeō* See the **General Note** to the Anonymous.
midheaven: *mesouranema*
to culminate: *mesouraneō*

pivot: *kentron*
pre-ascension: *proanophora*
post-ascension: *epanophora*
decline: *apoklima*

rise: *anatellō*
arise: *epitellō*
set: *duneō*
hide: *kruptō*
co-rise: *paranatellō* See **General Note** in the Anonymous.
ascend, (of nodes): *anabibazō*
descend, (of nodes): *katabibazō*
contact: *kollēsis*
application: *sunaphē*

separation: *apporoia*

circumambulation: *peripatos*

degree: *moira* (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
monomoiria: monomoiria (See the sections in Paulus Alexandrinus on *monomoiria*.)

crisis: *klimaktēr*

to take delight in, rejoice: *chairō*
to have dealings with: *chrēmatizō*
Such dealings evidently include any or all of the administrative or governing functions (i.e., dispositions) performed by the planetary ruler. master, lord or steward. Possibly the planet's role as spear bearer, and any configuration it enters into.

enclosure: *perischesis*
containment: *emperischesis*

illustration: *hupodeigma*

A somewhat irregular word for 'example', that has just a trace of 'sign' or 'token.'

image: *eikōn*

Another irregular word for example that may have the sense of a visualization.

occupancy: *Epochē* See the **General Note** in the Anonymous.

under bond: *sundesmos.*

Literally, that which ties together. Evidently a more general kind of connection than conjunction *(sunodos)*. See Paulus, Chapter 35.

commencement: *katarchē*

beginning: *archē*

The Golden Hind Press